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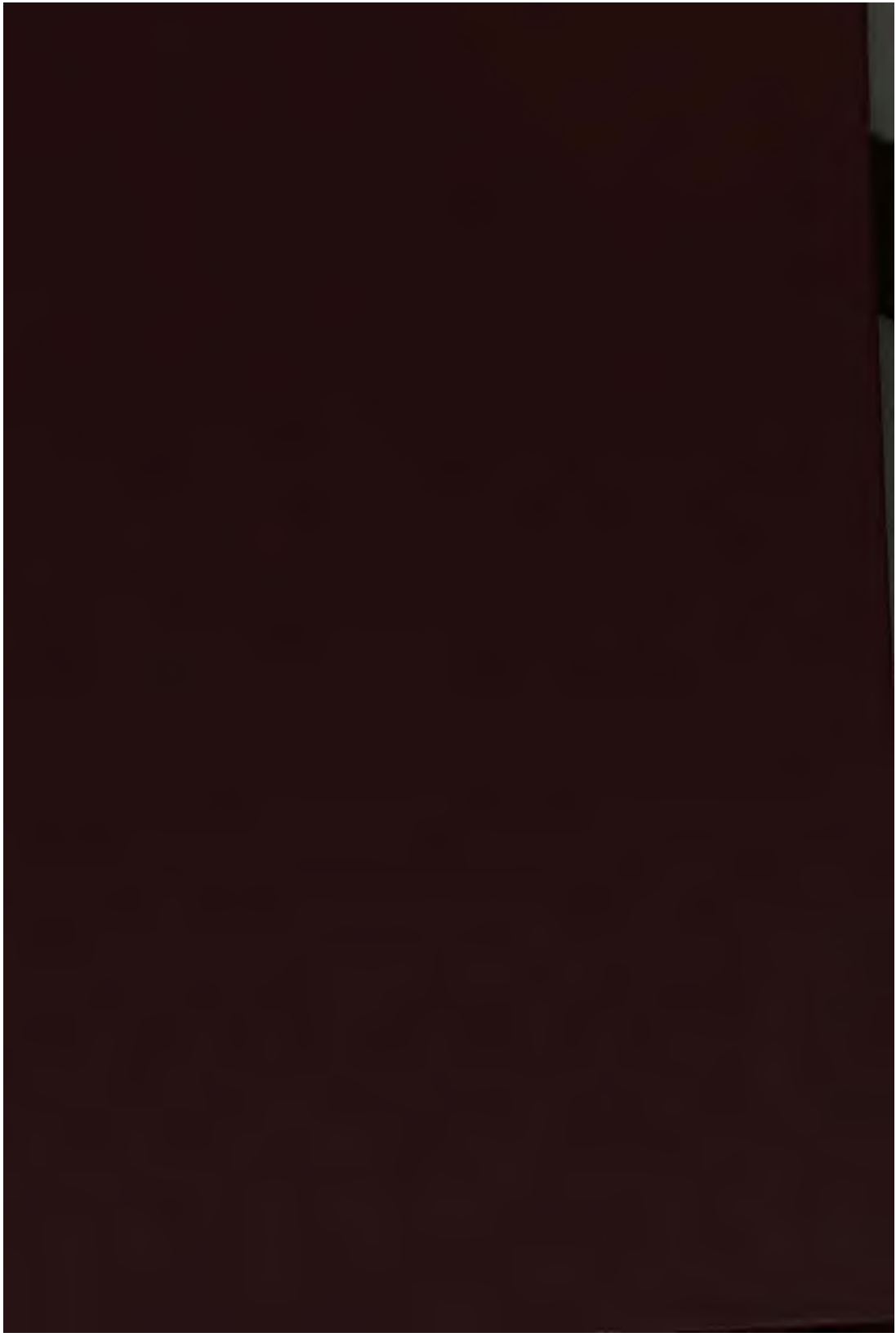

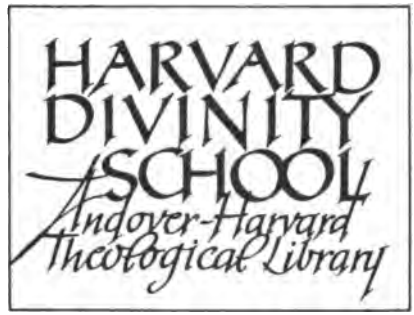
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# Thoughts on Bagavad Gita.

A SERIES OF TWELVE LECTURES READ BEFORE THE BRANCH THEOSOPHICAL SOCIETY KUMBHAKONAM.

BY

A BRAHMIN F. T. S.

VOL. I.

*Point out the "way"—however dimly and lost among the dust—as does the Evening Star to those who tread their path in darkness.*

(*Voice of the Silence*)

Published by

THE KUMBAKONAM BRANCH THEOSOPHICAL SOCIETY

PRINTED AT THE SRI VIDYA PRESS

KUMBAKONAM

1893.

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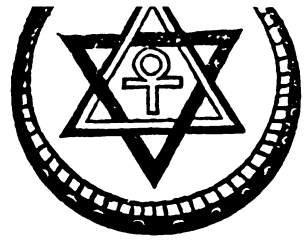

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# INTRODUCTION.

The lectures here offered to the public were written last year to be read on twelve consecutive sundays before the Branch Theosophical Society at Kumbakonum. Though the audience was small, it was regular. At the request of friends one of the lectures was again read before the last convention at Adyar. The nature and treatment of the subject interested the friends and sympathisers so much that they asked the writer to publish all the lectures. So it was resolved to publish them in the "Theosophist."

In accordance with that resolution, the first few pages of this book were published in the "Theosophist;" but here a new difficulty was experienced. The lectures which form a serial each depending on the preceding and supposing a knowledge of all that goes before for its own clear grasp were thought ill suited for publication in a monthly journal. Whether real or fancied, this was one of the reasons that prompted the publishers to embody the lectures in a book rather than allow them to see the light in the pages of the "Theosophist"

One other reason may be adduced since it was a factor in determining this course of publication and it is this. If the lectures are worth anything and capable of producing any the least effect on the public mind in a theosophical direction there is no reason why that effect should not be wrought at once without delay. Further it has often been represented that the cycle we are passing through, is one of the most *critical in the history of the* present race. A stress has been

laid by H. P. B. on the impulse that we create now since tha is to be the initial and moulding impulse of the opening cycle Why then should there be delay? The twelve lectures no offered to the public take the reader to the middle of the 4t chapter. The puranic symbology of the tenth chapter wil alone take another book like this in case this mode of expo sition is liked by the public. The short period that yet re mains of the passing cycle will be over by three fourths i publication in a journal is resorted to and this was a stron reason for inducing us to publish these lectures in a book form

Some excuse is needed for attempting to understand th real philosophy of the Gita when the entire world is full of it glory. Thousands are the editions of the book and com mentaries thereon. What need is there for another boo called "Some Thoughts on Gita"? But the kind reader wi remember that it is only the glorious thing that extort homage. Where there is glory there is also truth behind th dazzling cover. Sufficient homage can never be paid t Truth. It deserves all the pains that can be bestowed i finding it out. The present effort can be considered as on more tribute of homage and the theosophists who are th stanchest advocates of collective labour must excuse th Bramhin F. T. S. the author of these lectures.

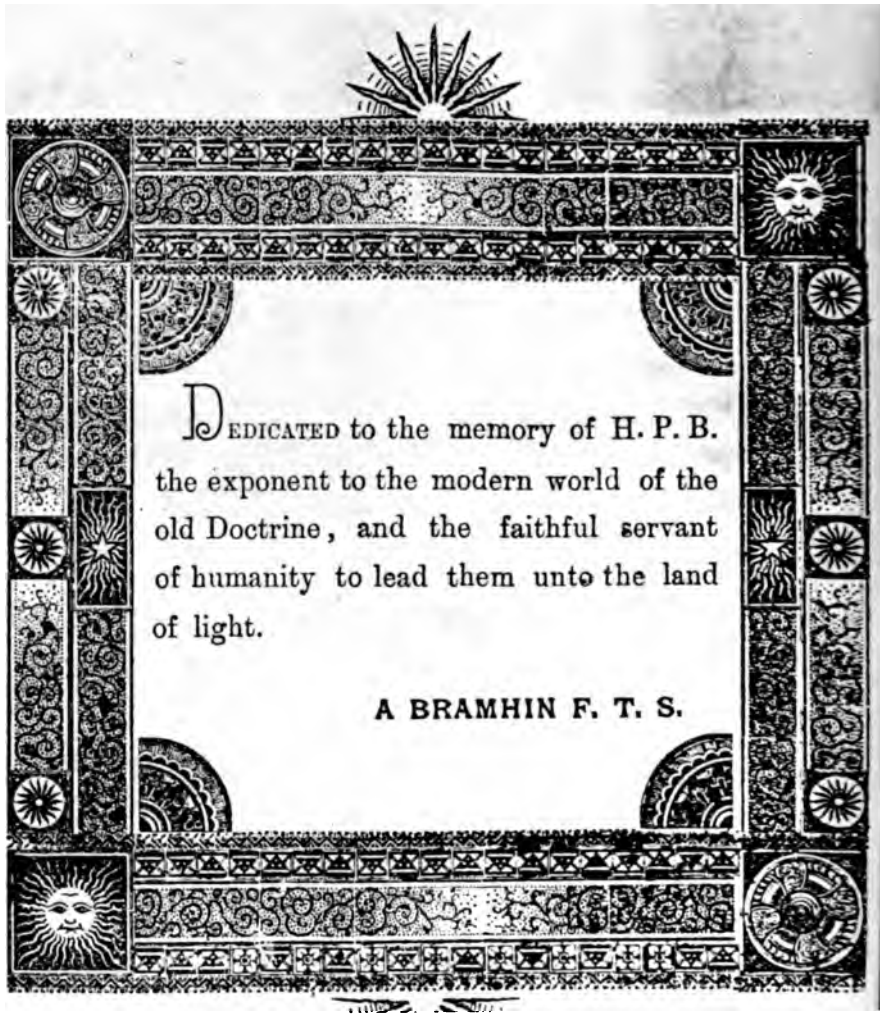
Besides this there is one more important thing to be considere The Bagavat Gita has not yet been considered from the stan point of the world-old doctrine called the Puranic doctrine i India. There are lots of onesided commentaries but ver few of non-sectarian ones. Just as some European translators the Gita have as the crown of their labors arrived at the conclu sion that the Gita philosophy teaches men to sit idle to atta *unto liberation*, thus unknowingly provoking the der

been men who going through the Gita and commenting on it at great length have come to the conclusion that ritualistic and sacrifiicial acts of sheep-slaughter continued through life with a "goody goody" devotion to the Lord will take men on the path of liberation and that *that* is the intention of the Gita teaching. I need scarcely inform the reader that such an advocate must necessarily belong to the school of Karma-Yoga in its Kali-Yugaic degradation. There are other commentaries written by advocates of other schools in which one set of ideas is brought into prominence and other sets of ideas connected with other aspects of the truth are thrown into the shade for sectarian purposes. One philosopher of the Adwaita School laying stress on Sanyasa or renunciation will tire out his readers by his argument that Karma and Gnyana must not exist in the same person as per Bagavat Gita and will quote a good lot of sayings from the poem. Another philosopher of the opposite school of Visistadwaita will argue out that Karma must never be surrendered by any gnyanee and will pick out an equally good number of sayings in his own defence. The poor unsophisticated reader who takes to these conflicting commentaries is obliged to hang between heaven and earth like the mythical king Thrusanku, with a doleful look in his countenance, as are at present the vast majority of the old school scholars of India.

The only way of getting out of the difficulty is to go direct to the fountain head itself and to understand the Gita according to the old Puranic stand-point the standpoint of the Veda—the Secret Doctrine of H. P. B. But the old people of the Puranic school always wrote in symbols and *they* have to be understood before the Puranic literature is understood. But though the symbology can not be completely *grasped* by uninitiated persons the broad out-lines of their *philosophy* can be understood as H. P. B has given them out

to the present generation and all posterity to come. A student of H.P.B. knowing a little of Sanscrit and reading the sanscrit works with the aid of her writings can, I think, bring to the surface a lot of old ideas and thus benefit the eager aspirants of ancient lore in Europe and America. From this it must not be supposed that such a service has been done by the Bramhin. F. T. S. who wrote these lectures. No such thing is even professed. The only thing that can be claimed is that the following lectures are the out-pourings of a grateful heart —the heart of an earnest Bramhin. F. T. S. born in a great Pundit family of Southern India and enabled to call himself a Bramhin only because H. P. B came in time to his aid and destroyed all thoughts of flying into the arms of the Padrees.

A. BRAMHIN F. T S.


DEDICATED to the memory of H. P. B. the exponent to the modern world of the old Doctrine, and the faithful servant of humanity to lead them unto the land of light.
A BRAMHIN F. T. S.

# SOME THOUGHTS ON BAGAVAD GITA.

DEAR BROTHERS

As is well known, the Gita forms part of the great epic poem called the Mahabharata and is, so to say, the crown of that group of poems. It is therefore necessary to understand something about the Mahabharata before we can understand the propriety of the Gita forming part of the Mahabharata itself. Now this poem, like the Ramayana and a number of other poems in the Sanskrit language, has several aspects, and each person is at liberty to confine his study to the aspect which interests him most. The aspect of the Mahabharata best understood by the world at large is its historical side, though even here some scholars extensively informed as they are on historical subjects have committed many blunders. It is a marked piece of obstinacy on the part of modern investigators, both western and eastern, that they will pay no respect to Hindu ideas and traditions. These are cast to the winds before the spirit of time-contracting policy adopted by the Christians who compress history within the narrow space of 5000 years. The Christian is excusable, for he is caught in the net of shadows that emanated from the brains of the early Christian Fathers, but for the Hindu the only excuse is that the present age closes the first 5000 years of Kaliyuga.

The tradition prevailing in almost every portion of the Indian continent, from the rocky heights of the North to the plains of the South, is that the scene of Mahabharata war was enacted in the beginning of Kaliyuga, about 5000 years ago. As Mr. Sundaramayya says, it was the karmic punishment for the selfish spirit that had been developed during the previous cycles. In the puranic phraseology of India, *men had become* Rakshashas on account of the decline of

a year, or a day, commences with the Deva and ends with the Rakshasa. About 5000 years ago, there was a most critical turning point in the history of this Karmabhumi. It was the end of a great cycle and the beginning of a new one, the Kaliyuga, the yuga fore-ordained by the will of Brahma, or the law of cosmic evolution, for the development of heterogeneous personal elements. The times demanded the appearance on the stage of life of a great soul, a Maha-Purusha, to adjust the old order of things and give the initial impulse to a new order. That Maha-Purusha is the Jagat-Guru Sri-Krishna: not a personal God as some would make him, but an entity embodied for the time, from the manasic planes of nature. He represents, as every Yogee and pundit will grant, the ray of dark glory that dwells in the lotus of the human heart. The embodied Krishna is merely one of those divine beings who, living in the noumenal planes of nature, watch over and protect the field of human evolution.

To return to the epic of Mahabharata. It is an account of the doings of the great heroes who fought to settle how Kaliyuga was to begin, all written down in a most beautiful symbolic fashion. Some may be disposed to ask—why was the account drawn up in a symbolic way; why did not the writer put it in plain language? To this if I mistake not, an answer, a complete one to him who has thought over it, has been given by H. P. B., in the first volume of the "Secret Doctrine". I refer you all to that page of the book which describes Sound as one of the Karmic agencies wielded by man. The ancient philosophers seem thus to have had a great objection to the literature which by describing purely scenes of human carnage, tends to inflame mankind, as do to-day the novels of Reynolds dealing so largely with the fairy-land, supposed to reside in a woman's smile. For this reason, the ancient initiate historians conveyed information under a veiled garb. The account of exploits therein given is more like a fight between the angels and the satanic host than one between human beings. *Much instruction*, moral and spiritual, is *imbedded in the account* of the heavenly war. Advantage is

relation between the two, &c.&c. The kernel of truth, from the standpoint of history, is always ready when the proper man, whose curiosity alone is entitled to be satisfied in these matters, comes to seek it.

Now the Mahabharata is one of such historical epics, full of moral lessons and a mine of gold to him who hankers after a knowledge of the supersensuous planes of nature. The poem has a very great value to the historian, a greater value to the moralist and a still greater one to the student of Theosophy, since the great war between the lower and higher selves of human beings is described in detail. The war is called the Bharata war for a very strong reason. Those who have read the ordinary Theosophical writings will recollect the chain of seven globes described as the field of human evolution. These same seven globes are described in our Puranas as the earth of seven islands or Saptadwipa-medini. These seven islands or globes of the earth chain are said to exist on four planes. Numbers one and seven exist on plane one; numbers two and six exist on plane two; numbers three and five exist on plane three. Globe number four is the balance between one and seven and is therefore the battle-ground between the divine and the gross elements of man's constitution. These four planes represent the principles of the lower quarternary, the linga Sarira, the Nephesh or Prana, Kama and the turning point, Manas. It is because Manas is the turning point in the cycle that H. P. B. has considered it under the two aspects, higher and lower, the higher the attainer and experiencer of spiritual heights and the lower, the soul of the lower three, the triangle that completes embodiment. Manas is therefore the battle-ground of the forces contained in the microcosm and consequently the Bharatakhandam of our Pouranikas. The stage of evolution that we have reached is the very starting point of the great struggle.

The two important figures, Arjuna and Krishna, must be very clearly grasped before one can properly understand a great part of what is said in the Bhagavatgita. A common saying goes in India that they are Nara and Narayana, and *the saying is, I think,* quite true. Nara or Arjuna, is the

human Monad of evolution, the manvantaric shadow, on the screen of Prakriti, of the Atmic ray, one with Atma or the central spiritual sun, which is called Narayana in our Puranas and the Unmanifested Logos in theosophical works. There is a common Sanscrit saying "The Mind alone is to man the cause of both bondage and release from conditioned existence." Mind is the central point of all existence and Atma manifested, and it is the human Ego that is at liberty to work towards the north pole of Devas and unconditioned existence or the south pole of Rakshasas or conditioned bondage. In the present stage of evolution, Manas is personal in its nature and if it seeks to work towards the north pole or Atma, it has to work itself out of all personal elements. It is during this process of working one's self out of personal elements that the situation described in the first chapter of the Bhagavatgita occurs. Numerous affections spring up, for son and daughter, brother and sister and other relations established in the land of embodying matter. "The whole future cannot but be a waste. It is but a future of woe." The entity thinks as above and will gladly take a retrograde step to the land of kinship and conditioned existence. It will gladly renounce all battle if some encouragement and instruction do not come from higher sources. The fighter needs most of what is called *vivekam*, or the discrimination between the true and the false, the light and the shadow. He has to completely grasp the situation, the laws of universal and cosmic developments in all their departments. He has to understand the law of Karma and he will have to go on performing duties in life irrespective of all prudential and worldly consideration. It will not do, if a man goes on performing his duties in the fond hope that he will reap the reward of it and attain unto the ocean of conscious bliss known as Nirvana or Moksha. Such a hope of reward will be quite detrimental to progress. Thus all pleasure and pain, whether in experience or expectation, will have to be packed up in a bundle and thrown aside by one who wants to know the truth irrespective of all consequences. We shall understand the necessity for all this if we only realize that the universe is described as One Essence under an infinite variety of manifestations. If a man wants to

merge himself into that One or to establish his existence on the highest manasic plane, he must of course cultivate a feeling of oneness or the feeling of universal brotherhood—the great cause for which the present Theosophical effort is made.

The first chapter of the Gita, giving merely the circumstances under which instruction was given to Arjuna by Sri Krishna &c., I intend to pass on at once to a consideration of the succeeding chapters.

DEAR BROTHERS

I have already touched upon the initial mental attitu
of the practical student of Brahmavidya, represented by t
attitude of affection for relations of the earth and of a bla
despair as regards the things of the spirit. The student nee
true discrimination a discrimination that shall realize "t
fullness of the seeming void and the voidness of the seemi
full." The discourses of Sri Krishna commenced in t
second chapter of the lay are intended to produce that d
crimination or a knowledge of the secret doctrine, the six
pects of which are the six schools of philosophy that are s
to exist in India. Every one must have heard that the Ve
has six *angas* or auxiliaries, and those who have had t
benefit of reading the theosophical works may conceive t
Veda and the auxiliaries as forming a double triangle
knowledge with a central point. This central point is
course the Secret Doctrine or the thread doctrine, which m
be called after the fashion of the Pouranic teachers, t
Pouranic or ancient doctrine or the Vedic doctrine. Acco
ing to the conception that I have been trying to give, tr
discrimination is produced only from the central stand-poi
or only by a complete study of and meditation on, the Sec
Doctrine; while the solitary studies of the other Schools
philosophy are only one-sided views concerned with t
different aspects of the central and eternal truth. The rea
er will please bear in mind in this connection that our Pou
nic philosophers described the eternal truth that underl
the birth, growth anddecline of all cosmic systems as a sev
tongued fire, as illustrated in the saying:—

भूत्वा नारायणो योगी सप्तमूर्तिर्विभावसुः ।
गभस्तिभिः प्रदीप्ताभिस्संशोषयति सागरान

(Harivamsa-creation in the lotus) "Narayana becoming

gee, or a fire of seven forms, dries up with his burning rays the waters of all the oceans." If therefore the number seven is the number of the eternal type, it necessarily follows that that number must assert itself on all manifested planes, be they the planes of the highest Dhyan-Chohans, meaning Bramha-Rishis, or the planes of the Dhyanis, or ever-liberated entities. One may guess the nature of the school to which our teacher H. P. B. belonged, from the great stress she laid on the number seven, which she gladly carried to even the highest manifested planes of existence, even though these planes are represented by numbers one and four in our ordinary Vedantic works.

To return now to the subject in hand. We must remember that the Bhagavat-Gita is supposed by all thinkers to represent the only true doctrine, or the highest philosophy of the ancients; and can therefore be grasped by us only if we place ourselves in a mood completely void of wrong conceits and fully receptive of the truths on the ground of intuition. We all differ from each other only in the degrees to which we have grasped the truth or received the light which illuminates the field of knowledge, and I am therefore entitled to the fullest leniency from any readers when I err, since I am like them a seeker after truth. In my expositions I am resolved to be bound only by my own thought and knowledge and I would advise all readers to stand each on his own feet irrespective of what has been said on the Gita by modern exponents. In trying to understand such an occult Sanscrit work as the Bhagavatgita, I think it is very essential to think in the language of the book, and I shall explain a few Sanscrit terms that very often occur, for the meanings of terms must be correctly grasped.

The most important term, as all know, is Parabrahm. There is not one word in the whole range of Sanscrit literature that has such a mysterious grandeur about it as this Parabrahm. As a result therefore of this awful grandeur, tending to abstract the mind from the plane of the earth to the prime fount of all majesty and sublimity, we find that every religious partizan in India is careful to assert that the

God of his own special worship is Parabrahm to the exclusion of the other gods. The word Brahm is derived from the root *brih* to expand, to grow, and the adjective Brahmic is applied to any cosmic principle which has the tendency to manifest itself as something. A certain cosmic essence which sustains all this manifested solar system by its own circulation, and called technically food or *annam* in the Upanishads, is Brahmic in its character.

The body of the four Vedas consisting of various mantric formulæ representing in sound the pulsations and beats of life, that working on the principle called food, has produced this wondrous world harmonious in the adjustment of its parts, is called by the name Brahm. From this point of view of the Vedas, which take into consideration mainly the Vedic intonated chanting or pronunciation, this entire world is but the Veda in manifestation, and I have no doubt that this view of the Vedas is the view taken by the Pouranic philosophers. On the above line of understanding the word Brahmic, several other cosmic principles deserve the qualitative Brahmic. But that Thing or No-Thing, which is the basis of all these cosmic principle and upon which all these are strung and in which they all grow is called the highest Brahm or Parabrahm, which is therefore no principle. The prefix para means transcendent, and Parabrahm is that which transcends the consciousness of even the highest yogees, and can only be described by negatives and is so described in the Hindu Sastras. It is called the No-Thing by the Buddhists on account of that metaphysical necessity which makes the Hindu philosophers resort to a negative mode of description; and so the modern Hindus who take objection to the word No-Thing must first find fault with their own philosophers. Is there Parabrahm or not? so asks a modern Vedantist. Now let us consider what the word means when it is used by a conditioned man. It necessarily means "is such." The best answer therefore to the question—Is there Parabrahm? is the silence of Lord Buddha towards the wandering monk Vachagotta. The same is the answer to the question—Is there not Parabrahm? The *that* of the Vedas neither is, nor is not. Non-existence

is only a negative kind of existence, and I request all my readers to fully consider this idea. Parabrahm may therefore be considered as the absolute ground of all manifestation or the absolute silence which is, and underlies all sound or the No-Word which precedes and is Word. Parabrahm is neither Prakriti nor Purusha, neither object nor subject, has neither will nor consciousness and in fact is nothing that we can postulate. It is the bare possiblity of everything in the infinite cosmos and hence called Beness in the "Secret Doctrine". I may also add in this connection that this Beness is the point of mystic union of Prakriti and Purusha. If we refer to the lectures of Mr. T. Subba Row, we shall well find that it is called the abode of Sri Krishna who stands in the Gita for what is called the Unmanifested Logos in Theosophical writings.

This Unmanifested Logos is called by various names in the Sanscrit writings, but the most prominent of them is the word Narayana, the Pouranic name for the Vedantic Paramatma. It is therefore of extreme importance to understand the meaning of this term. It may facilitate perhaps a grasp of the situation if I mention that the Pouranic philosophers have sometimes written about the solar system we are concerned with, and occasionally about the entire universe. The spirit of ideation of one solar system is called Brahma in Sanscrit, and in what relation Brahma stands to our solar system, in the same relation does Narayana stand to the entire universe. This absolute, unconditioned Purusha is therefore the spirit of absolute thought, and the supreme secret yet unrevealed to the ken of even the highest intelligences. I say unrevealed because the secret is behind the universal veil called the Avyaktam. Just as what is called ether by European scientists is the sea in which all orbs of the solar system are said to live, float and move; so likewise this Avyaktam is the root of all meterial manifestation, enveloping the entire universe and shrouding the secret from the view of even the

greatest seers. For this reason, the Unmanifested Logos is called Avyakta Murti in Sanscrit;and in this connection I may mention the well known couplet which runs "that which is beyond the Avyaktam is known to the knowers of Narayan." To those of you who have read the Gita lectures, the expression—the veil of Parabrahm—will naturally occur. The late Adwaitee philosopher, T. Subba Row, said, that to the Logos, Parabrahm appears as Mulaprakriti. So far as I have read the Bhagavat Gita and understood it, I find that Krishna identifies himself with the All-Self of the universe—Narayna, and gives his teachings. If my view is correct and consequently Krishna be the Narayana, the veil of Parabral m is a fatally misleading expression. No Pouranic philosopher ever talked of an objective something to this un-conditioned Mukta and in fact, they confess their complete ignorance of this unconditioned existence. Vyasa says:— न चैनं कश्चिदव्यक्तं व्यक्तं वेदितुमर्हति ।

"No entity can conceive distinctly this inconceivable Purusha," and I think the expression —veil of Parabrahm, is a very misleading one. Narayana then is the spirit of all consciousness of the entire universe, the endless truth and wisdom, as said in the Sruti. The entire universe is in him as a stream of ideation as himself. If desirable, he may be described as the *Chidakas*, or the field of subjective light or intelligence, in whom the ideas underlying the evolution of all solar systems ever are. A right comprehension of the ancient philosophy of India seems to me to thoroughly depend upon our comprehension of the meaning of this centre which is everywhere, containing the law of the universe idealized. Narayana is therefore Dharmarupi. An individualized ray of this central spiritual sun is the Jivatma or Nara, and Ayana means resort. The compound word Narayana means the ultimatum of all such rays, or the Paranirvana of Buddhistic phlosophers.

The stream of ideation that exists in and constitutes Narayana, must not be conceived as a species of pleasant lake always in a heavenly calm. The proper idea would be that this lake is being moved in a most harmonious and graceful way by a bird which is everywhere in that lake—the swan of eternity, or the supreme Hamsa. This lake of ideal waters, being thus subject to a pulsation of its own, the wondrous laws of harmony observable in the evolution of solar systems, their action and interaction, spring into existence. Narayana is likewise the bird of eternity or endless time in whom limited times of yugas, cycles and subcycles have their being.

There is another way of deriving this word Narayana, from which we gather that he is the cosmic incubus, or spirit, which over-shadows and vivifies the cosmic waters. These waters are of course the abstract space, or the "ever-invisible robe of the eternal parent" in its first manifestation. In this connection I have to say something about the conception called "waters" by the Pouranic thinkers. When the word water is mentioned scientific friends generally take the water of their sense-experience and in consequence smile derisively at the ancients. I think this is quite unjustifiable. By waters created at first by Brahma, the ancients meant an all-pervading supstance, the base of all material manifestation. From this standpoint the entire universe is one vast body of water and every manifested globule is but a limited part of the vast ocean, condensed and made to appear as it is by the various potencies residing in the ocean itself. I need not go into a description of these potencies, or Vedic Gods, since it is not required, but it should be remembered that there are oceans within oceans and that the ocean which is the base of our existence as embodied entities is the salt ocean. Those who have read the Vishnu Purana will recollect the seven zones mentioned there and the salt ocean the innermost of them. So then Narayana is he who vivifies the primordial waters.

There is one other aspect in which this supreme, central, spiritual sun can be viewed, and in fact it is the Pouranic view. This aspect is that of the eternal Yagna-Purusha,

Yagna-Purusha is he who presides over the Yagna, or the sacrificial ceremonies prescribed in the ritualistic portion of the Vedas, and he is therefore the Purusha of sacrifice. There is not one single idea of the ancients that has been so ill-understood and consequently abused by the moderns as this sublime idea of Yagna. When I say sublime, I do not mean that it should be understood that Yagna as practised at present is advocated by me. I have no doubt that the true Yagna has deteriorated as much as any other thing, man included. This whole solar system being conceived of as one vast mechanism, with an exquisite adjustment of its parts in all major details, is only the physical expression of Vishnu, or the ethereal basic substance, as we may understand the word for the present. All the harmonies observable in the manifested cosmos are only the result of the harmoniously working energies that resolve ether into the expression that we recognize. All planets, worlds, human beings, &c., are only parts of the body, each functioning in subordination to the law which governs the whole. The evolution, preservation and destruction of the world is therefore one vast process called Yagna, which takes place in the body of Yagna-Purusha, or the psychical body of nature. Humanity taken collectively is the heart and brain of this Purusha and therefore all the Karma generated by humanity, physical, mental, or spiritual, determines mainly the character of this Yagnic process. The great and ancient Brahmins, who guided the Aryan race in its infancy, are all Yagnikas and the rules of life they followed, or required of other Brahmins, is given in our Smritis; and those who have either read the Smritis or considered deeply the ordinary Brahminical life in our villages, will see how very nonreceptive of personal elements a Yagnika's life ought to be. The body of such a man living the life is a real *dharma-kshetram*, or a place in which good is generated, every action being performed with the desire of increasing the good of the entire manifested world, since it is a part of the whole and as such is bound to work for the good of the whole. Every sound spoken is in the line of the eternal Veda, the song sung by nature's life energies *in her majestic* march from the dawn to the night of

Brahma's day. The Yagnika's mind is in perfect *rapport* with the mind of Brahma and is one with it.

It has been said by some Europeans that the Hindu does everything religiously including eating and drinking. A Yagnika Brahmin will answer:—"Yes, I have no right to eat, drink and live for my personal sake. In fact personality is a myth. We are all rays of the unmanifested glory, one with his nature, and his messengers, and hence we have no right to do anything except on his behalf. Every function given us, was given us by the grand Patriarch Brahma for his own service and hence there is no act which we do without dedicating it to him who is the source of all life."

I have no time or knowledge to go into the details of the special Yagnic processes described in the ritualistic portion of the Vedas, but I request my readers not to dismiss with contempt any part of the ancient Vedic writings without anxious effort to study and understand them. I have no doubt that what is apparently most absurd is in fact an exposition of some profound esoteric truth and will amply repay us if only we sit down to understand it. Coming back thus to the word Yagna-Purusha, Narayana is the highest Yagna-Purusha named in our Puranas. This Purusha has no form but is the ground from which fire, water, Akasa, all emanate. These are all forces which, once ideas in the constitution of the "Eternal type," become working forces down below. Various other forms of the Yagna of our solar system are given and these must be understood with due reference to the plane of manifestation. The form Garuda, or the Eagle, with his outstretched wings is one form. The boar with his two tusks, projecting face and four legs standing for a particular geometrical figure, is another form.

I shall not trouble with any further words about Yagna but shall pass on to other matters. The central spiritual sun that I have been describing to you is as I said Bramha or Hiranyagarba of the entire universe. The objective aspect under which alone he is cognizable by the Chohanic hierarchies lower down in the scale is the avyaktam of the sankhyas which avyaktam stands for what is called Para-

bramham by the Yogees. The Pouranikas tell us that on the occurence of Maha-pralaya Narayana absorbs the life of the Devas, men and Rakshasas and that Lakshmi forms then his body, the starting point of all manifestation. It is because that the supreme secret is viewed under a double aspect of an eternal parent and an invinsible robe, the Parabramham the field of all possibilities, but only a field negation to us is a metaphysical necessity to the Pouranikas. As you all know, Parabramham is the supreme abode of Krishna and as I said it is a metapysical necessity of thought on the adwaitic lines. I shall now give you a short account of how the lotus in which Bramha holds his sway came into existence and before going to that I shall describe all evolution into two grand parts, Prabhavam and Bhavam translateable into the superior and inferior natures. That part of the macrocosmic evolution which goes on, on certain fixed lines of harmony without the development of any conflicting individual will is the manifestation of individual and macrocosmic superior nature. When Prakriti attains her Vikaram or develops powers antagonistic to the laws of universal harmony, inferior nature may be said to be manifested. Everything shines in the world only by contrast. If there be no darkness, there will be no light. If evolution and destruction of cosmic systems were to proceed on the perfectly even lines of superior Nature, cosmic expansions will have no object and become a farce. None *i e* no ray of the spitual sun or jiva will be wiser for having worked in that monotonous field of fatality. Pouranikas say that the superior Nature cannot shine if it does not develop an inferior nature to stand in contrast. So then we can for the present consider the cosmic processes up to the stage in which Bramha comes into existence as superior stage of manifestation and I shall therefore begin to describe it in a few sentences.

The first great effort towards the manifestation of the solar system in the universal waters is described in the Puranas as the dream of Markandeya. Now you all know that Markandeya is a great Rishee of everlasting life, that he has been the witness of good many pralayas and that the Rishee is very fond of peregrination from one holy place to another.

This means that the Rishee symbolizes the ideation and image of what the world is to be as they impress themselves on the cosmic waters. Markandeya is the spirit of the highest ideation residing in the unmanifested logos and periodically assisting with his ideal energy the construction of the world with all her holy places in the different strata of its existence. The statement that Markandeya is a Rishee of everlasting life simply means that he is connected with the life energy of the solar system as it swings from the manifested Bramha to the unmanifested Narayana. If you understand by the Puranic names of Rishees, isolated individuals doing some magical feats, the whole thing loses its value. These Rishees in most cases represent the spirit working in planes and sub-planes of cosmic existence. There may be several thousands of entities who have attained into such a high state of existence as to be above the pralayas occuring during the daily routine of Bramha's life. These entities working harmoniously in subordination to one law, form one spirit, the spirit of pre-Bramhic ideation and that spirit is Markandeya. The dream of Markandeya is divided into two parts and the first part is so deep a dream that the Rishee fails to know his own self. His individuality extremely rarified on account of the infinity trying to impress itself on him, seems almost snapped and so Markandeya goes back to where he came from *i e.* the belly of Lord Narayana. A second time he emerges from the mouth and this time he understands himself and his function and goes back to the belly supporting the entire future manifestation by his own dream.

A vital activity has been given to the waters by the fire of ideation and a vital action set in. It may be conceived as a kind of thrill sent through the waters and this thrill produced in time the five Mahabootams out of which alone any manifestation is possible. Out of these five mahabootams the cosmic lotus was produced. The lotus as you all know symbolizes a world system and the system that was now manifested is of course the solar system that we are concerned with in its incipient stage. The base in which the lotus may be said to be manifested is the Bramhic light or

Tejas called Akas. The word Akas means that which shines everywhere and it may be taken as the periodical manifestation of the abstract space or avyaktam the universal screen wrapping up the eternal parent. The spirit of consciousness that rules over the lotus manifested in Akas is called Bramha who is sometimes called the Yogee in the lotus. The remark that I made about Markandeya must be applied to the lotus Yogee Bramha. It is not one specific individual but is the genius that gives the law to the life of lots of individuals who have attained unto the state. As I have already said, this logos Bramha stands in the same relation to our solar system as Narayana stands to the entire universe. He contains in himself the law of the evolution of the whole word and is, if I mistake not, the ultimatum of all Jivas who want to pass beyond the pale of conditioned existence. In our Puranas, He is said to be made up of the minds of all bhootas and it is not therefore a wrong idea if we postulate that he who will keep a firm hold of his Manas or individuality and will preserve his self-consciousness through all the heights of spiritual development that he may attain unto, will attain unto Lord Bramha the manasic Yogee of the lotus isle.

Now because I have called by the name Bramha the state ultimately attainable by those who will keep a firm hold of their manas you must not conclude that that state is what is called Bramha-lokam in Sanscrit writings. It is not so. The real Bramha-lokam is the unmanifested logos not attainable at present but attainable in the future after the lapse of a period of time not yet known I think to even adepts. But the harmonious laws that govern the development of one solar system in all its parts, tending to take away veil after veil as time progresses, conclusively prove that each successive kalpa the solar system evolves on a higher plane and that when the proper time comes the universal screen called the Avyaktam will be removed. Then will come the true Nirvana or the Paranirvana of the Budhists or the Bramha-lokam of our Pouranic philosophers and then the self-consciousness of these entities will merge into the self-consciousness of the All-self. The Bramha-loka that I have mentioned is the supreme abode of Vishnu or "

This is not the view taken by the philosophers called the Sankhyas in India. They do not concur in the view that the avyaktam or the abstract space is the veil of any Purushottama doing Bramhic duties for a number of solar systems. They merely take it as the field in which solar systems are born to grow and die and so when the solar system in which we all evolve, die at the end of a number of kalpas, it will be dissolved in avyaktam and will be reborn again under the influence of the undying energy which once worked out the manifestations and when such a rebirth occurs, all the entities that once lived in the previous world kalpas must be reborn as a matter of necessity. Maheswara or the energy of the avyaktam is the ultimatum of all entities and there is no justification to push things still further. Because there is a Bramhic state beyond the veil of this solar system, there is no reason to think that there is a corresponding state beyond the avyaktam, the Parabrahmam, the ocean in which worlds are born to grow and die under the action of undying energy or Sakti. To this the philosophers of the other school would answer "yes the avyaktam that you consider as Parabramham is only the Moolaprakriti or the root which supplies the grb to all. There must be a Moola-Purusha to supply the intelligence which is everywhere observable. The Maheswaric intelligence that is observable in all bodies and in Avyaktam is but the shadow on the screen, of the ultimate Purusha or Narayana. Prakriti and Purusha are the Asat and Sat aspects or the negative and positive poles of Parabramham to talk of which is much less wise than not to talk of it." There is a middling course between the lines marked out by these two sets of philosophers and they lay a stress on cosmic ideation. The first school that keeps in the line of the All-ego or Narayana may be considered as the Secret School or the Sankhya-Yoga school. The Sankhya school also in its pristine purity was in the line of the All-ego though it varried from the first school in its conception of the ultimatum. This third school may be considered as the Yoga School and the ultimatum is what is called the Karya-Bramha lokam or the lokam of Karya Bramha or the ideal elements that underlie the solar system. To attain unto the goal of this school is to get a

function into the ideal constitution of this solar system and to support it by the energy of ideation. The entities that attain the goal may be called as passive yogees since they have identified themselves with cosmic ideation in both aspects of good and evil and they are all swimmers with the stream. I request you all my friends to take up some good Sanscrit work or the "Secret Doctrine" and think for yourselves on these matters. Then only things will take a clear shape in your minds.

The powers that preside over Yoga and Sankhya philosophies are called Narayana Yogee and Kapila in our Sanscrit Puranas. The first is called Yoga Charya and the other is called Sankhyacharya and good deal depends upon understanding the natures of these two powers. These three names Bramha, Narayana Yogee, and Kapila stand for the three great things under which the whole universe may be viewed, the knower, knowledge and known and these three are traceable to the unmanifested logos or the All-self, his ideation, and the objective aspect which he presents to all who are down below in the scale. Bramha represents as I have already said the self-conscious individuality and those who will keep a firm hold on this individuality are Sankhya Yogees or students who will view Sankhyam and Yogam as one. The school represented by Narayana Yogee lay a stress on ideation and those others who belong to Sankhya school, lay a stress on Avyaktam and all kshetrams or bodies that are born of avyaktam. These three schools are Satwic, Rajasic and Tamasic aspects of the truth. In the Puranas it is said that Bramha becoming Sambhoo divided himself into two parts Narayana and Kapila and these are perhaps the Sanscrit names of the two Bodhisatwas who are represented in the notes on "The Seven Portals" and who are said to live in the garden of Amitabha shedding their light on the span of the three worlds.

# SOME THOUGHTS ON THE GITA.

DEAR BROTHERS

1. In my last lecture I touched upon the yogee in the lotus, Lord Bramha and this requires very deep consideration on your part, since everything of the course of progress which a practical student of Bramha-Vidya marks out for himself, turns upon a proper understanding of this Yogee. I lay a special stress on this theoretical understanding of the Pouranic characters, since that alone will lead the student through all the difficulties and dangers of soul development. There is not one department of human action in which the ideal does not precede the practical. No general moves his army without previously studying the topographical features of the country through which the army has to pass and no architect raises his edifice without previously doing it in his mind. This law must be applied with very great rigour to the practical student of Bramha-Vidya in which much more important things are at stake than in any business of practical ordinary human life. Nothing can be so absurd as to do a Yogic practice the why and wherefore of which is not understood even on any broad lines. The Pouranic philosophers tell us that the Kaliyuga is a cycle in which light and shadow stand in the ratio of one to four and consequently there is too large a degree of glitter in proportion to the gold. A great number of professors of sham occultism, some of them of a little phenomenal power, are observable in India and the practices they teach are calculated to produce the most injurious results if adopted on simple faith. The one sovereign remedy against evils of the kind is discrimination or knowledge of Atma and Non-Atma. This is as you may know the first of the four sadhanas or accomplishments mentioned in our Vedantic works and this is understood by our modern Vedantees in a most extraordinary way. They say that Parabramham is truth and everything else is illusory as illusory, as serpent in a rope.

Very startling consequences have followed in the train of this mental position—a position that will throw off everything to the region of Asat and illusion and will accept as the only truth Parabramham, the bare field of possibilities and negation. Our modern Adwaitees are therefore complete nihilists and they spurn with contempt the entire body of knowledge handed down to us in the Vedas, Itihasas and Puranas. Not so ought to be the position of a man who understands the first accomplishment properly. He ought to understand the workings of the evolutionary energy which working from an unknown root down to the gross sensuous plane of our experience, has produced various strata of life, with basic substances appropriate to those strata and corresponding laws on the subjective and objective aspects of those strata to govern the function of the entities who inhabit those planes. What is only a matter of subjective perception to beings of a lower plane may become objective to beings of a higher plane. The experiences of an entity on a lower plane considered for the time as *his* own experiences may turn out as the atomic motions of the body when that same entity goes out for a higher plane. What is therefore very real in one plane may turn out to be utterly frivolous from a higher plane and therefore the first accomplishment is a knowledge of the various conditionings created by Nature in her own unfoldment. In fact knowledge of Atma & unatma means knowledge of self and world evolution and the relation between the two.

2. Atma means as you all know the self or the ego or an individualized centre of consciousness around which all worldly experiences in their dual aspect of subjective and objective cluster and arrange themselves. It is as it were one of the foci from which emerge rays of light to illumine the cosmic waters and in which also converge the rays sent back by those waters. In theosophical writings, it is called the self-conscious individuality or the Higher Manas. From this point of view, you will see that the Higher Manas is the most important principle or the central pivot of the human constitution or the true soul. It is the thread which ought to be *caught hold of by* one who wants to know the truth and lift

himself out of this conditioned existence. To this it may be objected that Atma represents the 7th principle of the theosophical septenary and that the Manas is far lower in the scale. But the plain answer is that the 7th principle is the ultimate state attainable by the self after crossing the ocean of conditioned existence or samsara. To return now to the lotus Yogee Bramha, He represents the root of all manasic powers in Nature and is therefore the heart of all Nature. You will find that in every incarnation of Vishnu as a horse, as a dwarf, as a man-lion &c, Bramha takes the place of the heart. To follow the workings of this Yogee in all his manwantaric programme, is to follow the doctrine of the heart and to become a disembodied Bramhin living in lokas of light and doing the duties of a Yogee of the time's circle. In theosophical language it is to become a Bodhisatwa, a son of the Dhyanees or in Sanscrit a Bramhin, a son of Bramha, the lotus Yogee.

3. I shall now proceed to place before you an analysis of the second chapter of the Bagavat Gita, explaining as I go along the sanscrit terms that frequently occur in Sanscrit writings and require to be thoroughly understood in order that the Secret Doctrine and the Bagavat Gita may be correctly grasped. The instructions given by Sri-Krishna to Arjuna were given as you know on the field of war and Arjuna then was in a peculiar frame of mind. All that he loved on earth and all for which life was worth living in the eye of Arjuna, were there on the field arrayed against him, resolved to subjugate Arjuna and make him bite the dust of the ground. He felt himself involved in a blank despair and the laws framed to govern the phenomenal life and calculated to secure for man happiness now and Swargam hereafter, recurred to his mind and kept it in a state of extreme stupor incapable of judgment and unable to decide which way it ought to turn. Sri-Krishna says "sages grieve not for the living or the dead". This is only another form of the advice given in the "Voice of Silence" "Be of good cheer disciple; observe the golden rule" To be of good cheer under all circumstances good or bad is one of the indispensable rules of life to a stu-

dent of Bramha-Vidya, for that alone preserves that equanimity of mind comparable to the smiling stillness of the lotus flower in the lake, generated by a conviction of one being an immortal entity unconditioned by space and time. For, what indeed can happen to the divine entity which informs a human being? Nothing, for, that entity is of the plane of life eternal. All changes that can happen and do happen to him, appertain to the domain of the garb and not to the ego. The garb itself may grow old and die and become as shining as that of a devachanee but the entity changes not. Pain and pleasure, heat and cold are but the changes of state of the garb with all her sensual lights and it is the duty of a man who attains unto wisdom, to treat them with that trifling indifference which such changing states deserve. He who makes a great fuss of such trifles, cannot attain unto immortality since he chooses to identify himself with them.

4. This identification with trifles is precisely what is called identification with Asat. Now Asat and Sat are two most important terms in ancient metaphysics and a word about them will not be out of place. Sat is what is permanent & changeless in relation to something which is temporary and changing. Therefore the eternal Sat in the universe is what I was describing as Narayana and the Asat is the shadow which follows him in all his ideation. Asat is therefore the off-spring of Avyaktam and holds its sway in the domain of Prakriti and all her changes in the subjective and objective domains. For example all the lower group of men's ideas generated on the gross plane of our earth and incapable of being assimilated by the self-consious individuality and carried to higher planes of existence, is one group of Asat but the group of spiritual ideas and aspirations that can be claimed by the individuality as its own is comparatively Sat. So Sri-Krishna says "to exist is not the character of Sat as has been settled by the knowers of truth." He therefore who throws all his life energies in the grooves of Asat must therefore take on the character of Asat and be ever changing from degrees of pain to degrees of pleasure, from life to death and back from

death to life. But the spiritual sun by which all this manifested universe is pervaded and illumined is unchanging and no entity however exalted is able to destroy it. These bodies in which the spiritual entities are clothed are subject to the law of birth and death, born as they are in the region of Asat, while the entities themselves are immortal. As an old worn out cloth is rejected and a new cloth is put on by a man likewise does the spiritual entity throw out an old worn-out body and don on a new one and these alone are called death and birth.

5. In addition to these considerations on the spiritual side of the question, considerations which tend to shew that all death processes that occur in virtue of the Karmic laws of Nature, are only adjustments on the physical plane, there is the consideration that Arjuna was born as a Kshatriya, to do such karma on the field of battle. Circumstances over which he had no control had brought about the great war and had called Arjuna to do the feats of a warrior on battle field against his kith and kin arrayed as his foes and the foes of the just cause that Arjuna represented. Was Arjuna to retreat from the field leaving his foes to exult in victory over a just cause, actuated by personal considerations born in the domain of flesh that one has his step brother and that another was his maternal uncle's son or was Arjuna to cast these fleshly considerations to the winds, stand by the cause he represented and vindicate the great cause of justice? Certainly the latter course and Sri-Krishna gave his sound advice.

6. The instructions given may be understood from the stand point of the occult aspirant with very great facility. It must not be thought that the ultimate goal of Bramha Vidya is attainable while a man retains his affections for the things of the earth. On the other hand, there is reason to think that only very small progress is possible for the indulgers in such affections. These mental ties cannot last on a plane of life in which the human entity has to renounce all specializations and to retain an immense love for humanity taken as a whole consenting to remain for an endless time, as the clean water

where with the mental dirt of the world shall be washed. As I have already said, the stage of development must be considered as one in which the occult student is called upon to renounce all hankerings of the earthly plane and hence feels a blank despair. But such renunciation must not be made in the hope that a great reward lies behind such renunciation. That will be a thing that will mar the progress of the student towards reaching an impersonal status. The renunciation must be made or the battle must be fought not with reference to any point that can be attained but because such fighting is the law or the practice of a simple duty. The following sloka my friends deserves our most careful consideration.

सुखदु.खे समे कृत्वा
लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व
नैवं पापं अवाप्स्यसि ॥

"View in the same light O' Arjuna considerations of pain and pleasure, profit and loss, defeat and victory and thus prepare for war. Thus fighting, your conduct brings attain you no pollution." Further on the Teacher says "your duty is to act and not look to the fruit of such action." There is one thing more which was urged on the consideration of Arjuna by the Teacher and that is this—All the difficulties which a student has to fight with on his way to the goal, are difficulties which he must some day encounter since the entire world is working steadily towards it. If a man finds difficulty in looking on the body as but a shadow not deserving the very serious consideration bestowed upon it by a man of the world, he will do well to remember that death is a sure goal towards which the body works. What good can there be in attaching to the body an importance which was not intended by Nature? Likewise the laws of cosmic development studied for countless ages by a series of great men of spiritual perfection, lead them *to think that the* world steadily works towards the goal

which is attainable now by a man who takes Bramha Vidya as his life guide. All the sacrifices which such a man is called upon to make are all parts of Nature's programme of work for future ages. It is therefore simple silliness to cry like a child for these play things though so valued by earthly minded men.

7. My dear brothers, if you go on reading the second chapter of Bagavat Gita carefully, you will find that the Teacher himself gives two sets of instructions from two standpoints, those of Sankhya and Yoga. In Sloka 39, He says "I have said all this from the Sankhya point of view and now hear about the Yogic Budhi". It is therefore very important for you to get very clear ideas about the meanings of these two terms. Already I gave a hazy idea about the two schools headed by Yoga Charya and Sankhya-Charya. But as we progress with our study of the Bagavat Gita, things will have to take a clear shape in our minds. Sankhya is defined by Sri Sankara Charya as one whose mind is ever centred in Parabramham, and whose minds are quite settled about Paramartha or the ultimate truth and who are perfect sanyasees from their very birth in the full conviction that Atma is neither doer nor enjoyer. A Yogee is defined by him as one whose spiritual vision is not perfect and who consequently attributes action and enjoyment to Atma and who therefore aims at adjustment of the relation of the phenomenal world to himself in order to satisfy his own individual aspirations. I shall not now go into an expansion of this explanation but the essence of it must be very plain to you. I have already informed you that the central school of philosophy may be called the Sankhya—Yogic school which has therefore two aspects. One aspect of it is Sankhya or the wisdom aspect. It has to do with a student's conception of the Eternal truth in Nature as contrasted with all that is transitory and changing or with the student's discrimination of Atma and Anatma. The other aspect of the Sankhya Yoga is the Yogic aspect or the karmic aspect which has relation to the functions which a student has to do as he reaches a higher and higher state of spiritual development. Sankhya is gnyanam and

Yogam is karma. Those therefore who perfect themselves spiritually mentally nerturing the idea that he is one with the all, and that all breathe in him as he breathes in all and who at the same time keep themselves as aloof as possible from the wheel of the world's karma, are Sankhyas. Those others who identify themselves with the world's karma and at the same time perfect themselves for a higher and higher state of existence so that, that karma may best be guided, are Yogees. The third class of people who perfect themselves spiritually so that they may know the truth and who at the same time take the burden of the world's karma upon themselves so that they may raise the karmic status of humanity, are Sankhya Yogees or wisdom Yogees. Of these three classes, the first class represents the intellect or wisdom of this manifested solar system, the second class represents the spiritual or ideal life and the third class represents the heart or the centre of all spiritual life and propeller of all wisdom energies among people. In order that we may get into the way of our Pouranic expression, we may say that the Sankhyas have for their goal the eastern half of the womb of the great Aditi, the Sankhya Yogees have for their goal, the western half of the womb and the Yogees have the centre as their goal, Aditi's womb meaning the cosmic lotus in which we all function.

8. Up to Sloka 39 of Chapter ii, Sri Krishna was describing in what state of mind Arjuna should ever place himself and that state of mind was for looking down on all visible Nature as one vast canvas of changing mayavic shadowy forms, a canvas born in the region of phantasy and functioning on account of the vivifying rays of light emanating from the only truth—Atma, the spiritual sun of the world. Why not then severe all connection with this visible Nature and retire from all life's concern? To this question Sri Krishna gives the answer of karma Yoga freed from the bonds of karma. As the Teacher would have it, this karma Yoga though simple in its Nature keeps a man free from all fears. When the word karma Yoga is mentioned, that would probably *get mixed* up with the sacrificial rites founded

on the dead letter interpretation of the Vedas. The Teacher was anxious to keep Arjuna's mind away from all such wrong notions that have sprung from ignorance and selfishness and so denounces such cruel practices in unreserved language. As I have already said, the cosmos in all its departments is the Veda in its expression and so Krishna points out to Arjuna, that the Vedas have reference to the manifested worlds and calls upon him to rise superior to them, in tranquillity of mind and unsullied purity of heart. He points out that the Bramhin possessed of wisdom, finds in that wisdom a sufficiency that includes all minor wealths sought after by those who have not risen superior to the charm of the three manifested lokas.

9. After giving this caution the Teacher gives his ideas of Yoga the central point of which is contained in the sentence

कर्मण्येवाधिकारस्ते
मा फलेषु कदाचन ।

which means "your duty is to act and does not at all extend to the fruit." Yoga is defined by him as that state of mind which is ready to act and indifferent to the fruits thereof whether agreeable or disagreeable. This state of mind is called Budhi Yoga which is by far superior to ordinary karma. All thinking men as Sri Krishna says ought to take refuge in this Budhi Yoga which of course is not the Yoga of the ignorant who are actuated by prospect of fruit. All great men who have attained unto the changeless state on the other shore of this Samsaric ocean, have done so by the aid of the complete renunciation of the fruits of karma. To this the question may arise as to how this Budhi Yoga may be attained by men. To this the answer given is, that only when one's mind is illuminated by knowledge of Atma and Anatma and cleared of all the fogs of ignorance and illusion by study and thought, he begins to distinguish the truth from untruth and

becomes indifferent to the trifles which are attainable as the fruits of selfish Karma. When the mind is thus accustomed by practice to remain perfectly indifferent to all the earthly good that is attainable as karmic fruit, it begins to gravitate towards the region of true existence and develops subtle yogic spiritual vision. Such persons are the true knowers.

10. On Arjuna asking his Teacher to say some thing more about what sort of men the knowers are, Sri Krishna continues "The knowers are those who have perceived the unchanging glorious light upon which all these fleeting earthly things are strung, who have realized that their selves are entities residing in that glorious light and hence unchanging and eternal and who have consequently renounced all desires for (the trifles in their eyes) earthly fruits tending only towards strengthening the cord of connection between themselves and the shadowy cages in which they are imprisoned. The tone of life of these knowers may be said to be absolute tranquillity of heart imperturbable by gusts of pain and pleasure, These may act upon their bodies but their minds retain their heavenly calm. They remain masters of the bodies, giving energy to the senses to come in contact with the world and taking that same energy back unto themselves when the senses are not required to be used. Such men are the knowers. Their state can be attained by men, only if they transfer all the energy of existence to their higher selves and completely subjugate their senses to their minds after a long struggle. The senses are the enslavers of the mind but must be brought into subjection to their ligitimate master."

11. After thus describing to Arjuna, the character of the knowers who have risen superior to all Maya, the Teacher gives the root and the links of the chain of ignorance which has made all humanity as pitiable slaves to Maya. The two stanzas in which the links of that particolored chain are mentioned are so admirably succint and pregnant with meaning that they deserve to be committed to memory by all of you. The *root of all evil lies in* the thought of wordly enjoyments,

for, the frequent thinking on them gives rise to an affinity between them and the thinker or more strictly the thinker's life energy. When this affinity grows sufficiently strong by thought nurture, the thinker grows uneasy at the absence of the wordly fruit and slowly but steadily develops a note in his heart. "O I wish to have it." The feeble note attains in time to a high pitch and then it means "I must have it. He who comes in my way will know my strength". This is the 4th link in the chain, wrong thought being the first link, bad affinity being the second and kama being the third. The 4th link being anger is the murky cloud which clouds the Akasic lights. When this cloud becomes sufficiently thick, man loses his spiritual memory. He becomes unwilling to admit that he survives the death of the outer case. This is the 6th stage or loss of memory, the thickness of the dark cloud or want of discrimination between truth and falsehood, right and wrong, good and evil, being the 5th stage. The loss of spiritual memory leads to the loss of Budhi, deprives him of all intuition and leaves no room for even a glimmer of higher light to shine in him. The loss of Budhi is the 7th stage. This seventh means spiritual death or man is in this stage a walking corpse, void of all intuition and higher instincts or a human beast.

12. This human beast is really in a most pitiable condition. It is a vessel plying in the samsaric waves without rudder and ballast. It goes where the wind drives it and knows no quietude. The direct opposite of this human beast is the man who has purified the ground of his thought and rooted out the plant of evil. To him there is neither pleasure nor pain except when he assumes them to swim with the current of human life when he is embodied. The real man is in the field of undying light and enjoys a heavenly peace that nothing can ruffle. The senses are simple instruments stuck up in his coat and he uses them or lays them aside as he likes in his perfect independence. The question may arise as to what the knower is busy with all the time he does not use his instruments. To this Sri Krishna replies in the following celebrated Sloka

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः॥

which means "that which is night to all beings, there keeps awake the Yogee of well-subdued lower nature and where all those beings keep awake, there occurs the night to that Yogee of true vision." Of course this sloka has no reference to the day and night on the plane of the body and under our experience. The day and night must be understood as referring to the plane of the mind. In this connection you must remember, my dear brothers, that Manas in the great field of evolution to human beings. We are men only that we have some manasic energy and not that we have a particular form. Manas then is the source of bondage and at the same time source of freedom. All soul development and all initiations must begin and end here. It is in this field that the superior light of the eternal lokas are poured and it is in this same field that Maya throws her dark shadows. If Manas be conceived as a sphere, one half of that sphere is under the rule and illumination of true spiritual light and the other half is under the rule of the mayavic shadow. Since there are various degrees of true manasic development among men, we may conceive this manasic sphere as inhabited all over. However we can take two typical men, the ordinary man and the spiritual man. The spiritual man of true vision is in the land of true light and the ordinary man having Mayavic light as the life of his being, is in the land of the reflected light or Mayavic shadow as I have called it. If you now conceive this manasic sphere as rotating daily to produce the phenomena of day and night or waking or sleeping, you find the manasic day of the Yogee as the night of the ordinary man and vice versa. What is true light and reality to the Yogee is perfect darkness to the ordinary man and what is reality to the latter is but a perfect myth and lie to the Yogee. Having thus instructed Arjuna about the true Sankhya-Yogic wordly life and duty, the Teacher concludes by saying.

"This is the Bramhic condition, O Arjuna, having attained which no man errs about the truth. If a Yogee remains in this condition until the last day of activity, he will attain unto Bramhic Nirvana."

# BAGAVAT GITA CHAPTER 3.

My Dear Brothers

The subject of the third chapter of the Bagavat Gita is what is called Karma-Yoga in India and this word means the Yoga which is based on Karma or action. As I have already said, there are several schools of thought and practice in India and these schools differ from each other in that each school accentuates one of the seven aspects of the Eternal Type or what is called the unmanifested logos. The philosophy of the school of Karma-Yoga is the subject that has to be understood and it is therefore of vital importance to grasp what is intended to be understood by the word Karma used in Eastern philosophy. In a future part of Sri-Krishna's instruction, the Teacher defines Karma as the tendency of the creative or evolutionary energy to bring about the existence of bhootas or manifested forms. Karma may therefore be conceived to be that, which guides the universal power or Sakti, in the construction, preservation and destruction of the universe in all the seven planes. It is an admitted fact that a thing once done tends to repeat itself and establish itself as the habit. A man who exercises his thought in one direction at any time, thereby moulds himself in such a way, that the same thought may recur again with facility. The same is admitted in all practical departments. This tendency which establishes itself as a habit is what is called Karma. To take another example, the energy which propels a pendulum from one end of its sweep to the other may be said to be Sakti or force. But the tendency that has developed in the force to move the pendulum in one direction rather than in any other may be said to be the Karma of the pendulum or force. Going from this example to the grand details of the universe, the ancient philosophers maintained that the details which may be said to be a series of breaths, twirls, or unfoldings, each with a minor series in itself, are conducted according to a certain order or tendency *which they* called the Karma of the universe. Karma

is therefore the law of action of the cosmic energy. It is really the impress that has been left on the cosmic breath by previous world-evolutions. That impress cannot be traced to any first beginning, since we cannot conceive when the cosmic energy began to act. The universal evolution is therefore one vast curve beginning from an unknown beginning and ending in an unknown end, if there be a beginning or end. All speculations therefore are confined to a limited portion of this vast curve, the portion that comes within the spiritual ken of the greatest seers of our solar system. That screen which cuts off the two arms of this curve and is the bounding line of all speculation is the avyaktam of the Sankhyas or the objective aspect of the central spiritual Sun called the Narayana.

2. Now taking this avyaktam as the seventh plane of manifestation, there are six planes below this seventh and the cosmos may be said to first function on the seventh plane and to go on transferring its energy to the lower planes until it reaches the first or the grossest plane. The energy then goes back gradually to higher and higher planes until it reaches back the seventh plane. All this time the cosmos exists, however rarefied its form may be and so my friends you must not think that a pralaya means complete destruction on both objective and subjective sides of Nature, of our solar system. That is not the idea of our Pouranic philosophers. Vyasa says

तस्मिन्नहनि संप्राप्ते तं हंसं महदक्षरम् ।
प्रविशन्ति महायोगं हरिं नारायणं प्रभुम् ॥
तेषां भूयः प्रविष्टानां निधनोत्पत्तिरुच्यते ।
यथा सूर्यस्य सततमुदयास्तमयाविह ॥

which means "when that Bramhic day closes, all these worlds enter that great Yogee Narayana, the great changeless Hamsa. *Their death on the* plane of Narayana is birth to us, death

and birth being like the sun-rise and sunset here" The cosmos therefore is a group of undulatory aud curling motions working on seven different bases till they get manifested on the first or lowest plane and working back again towards the seventh plane or north pole called avyaktam. The lower half of this sphere of progress may be called the sphere of manifestation and the higher the sphere of non-manifestation, from our stand-point, corresponding to the day and night of Bramha as they are called. This may be called the cycle of Bramha's day which is a small part of the major cycle of Bramha's age of 100 years. I shall not go into a comparison of the major with the minor cyle and drag you into what you may call hair-splitting speculations. The cycle of Bramha's day is sufficient for the present and let me call the centre of the sphere of progress, Bramha, who is called in our Vedantic works the first Jiva. All the harmonious workings of the different energies that working on seven different basic substances, produce the seven manifestations of our world in their cyclic order, are all guided as it were by the habits previously acquired or in simple language by the law of cosmic karma. This same thing is expressed in our Puranas by the statement that Bramha creates all bhootas according to the Karma generated by them in previous kalpas. Karma is therefore the supreme master who gives the law to the processes of cosmic evolution. This law is what is technically called Dharma in Sanscrit writings and he who follows the cosmic Karma in his development is he who follows the path of Dharma.

3. From the view taken of Karma as I have done it, you will see that no plane of the highest spirituality be that the plane of the nirvanees, is outside the Karmic wheel and when it is said in the Sanscrit writings and even in the Bagavat Gita that men cross the karmic ocean, it must be understood with some allowance. The entities that have now succeeded in going outside the Karmic wheel, have done so, only if that *wheel be taken as* the one that turns now. The cosmos is not *going in one groove* all the days of Bramha, but it is going

a higher and higher status as it fulfills its mission. Those who have attained unto a rest in a state of spirituality not reachable now, will therefore in a future day come within the action of the wheel, with perhaps a punishment for the great duties neglected for long ages. Some of you who have paid attention to our writings will quite differ from me in the view that I have taken of the future fate of the entities who seek bliss in nirvana, necessarily dissociating themselves in thought and action from the all or the manifested Nature. The familiar saying "he no more returns, he no more returns" will recur to your minds and you may say within yourselves "O' this man is bidding defiance to our Srutis and he is saying some new fangled thing caught up in the Thesophical domain" My friends I beg to ask in return how you can know the truth if it is not welcome from where ever it comes. Our own writings are useless to us, if we only allow our minds to be swayed by the dogmatic interpretations put upon them by the modern Adwaitees and their predecessors who lived some centuries ago, the Vedantic controversialists. No ancient philosopher ever thought of setting a boundary to natural action saying thus far it goes and no farther, as do the moderns. If you take any Purana and read it carefully over with unbiassed minds and with due allowance to the law of the Puranic literature or anthropomorphization, you will find that various sets of Rishees are sitting in various places and contemplating as to what is the ultimatum of all this cosmic function, You will also find Bramha or the evolutionary law personified saying that he does not know the nature of the ultimate and that he is performing Tapas to find it out at a distant future date. In the face of lots of confessions of this kind, it is simply absurd to say "there there is nirvana, the bourne from which no traveller returns." Even without going to written authorities on the subject, it seems to me to be a mistake to talk of *Eternal* rest in this unbounded universe functioning in subordination to the law of alternate activity and passivity asserting itself from the highest heavens to the *lowest depths. All* nirvanas talked of by even the greatest *master minds are* understandable to me only if they represent

one of the Passive periods from one single night to the period of a whole age of Bramha, multiplied by itself several times over if required. If it be true that a sleeping man awakes next morning, it must be equally true that an entity who enjoys a longer rest in a higher loka, awakes when the refreshing dawn of that loka sets in. That higher loka may be on any of the highest planes coming within the cognizance of any of the highest seers.

4. But you may ask if there is no state from which there is no return and if those Teachers who talked of such states admit of no justification. To this, I beg to answer that no such state resembling at all the nirvana or Moksha of our Vedantic description is possible. The slow tortoise must one day beat the sleeping hare and any who sleeps in his infinite pilgrimage must lose in proportion to the length of his sleep. We can however conceive that a state is possible in which an entity advances in development as the cosmic development proceeds and which at the same time is far superior to the state of the ordinary man at any given moment. Such improvement can be possible only if that state is that of a self-conscious entity like Sri-Krishna compelled by the law of that state to work, work for the suffering man. These entities are all Muktas so far as they themselves are concerned but are Badhas since they generate the life of the spiritual side of the Karmic wheel and thus turn it for man's good. They are joined on to the whole and cannot dissociate themselves from it. In fact it is the goal of Sankhya-Yoga and you must admit that it is not a place of eternal nirvanic rest. See what H. P. B. says—"Know that the stream of superhuman knowledge and the Deva-Wisdom thou hast won must from thyself the channel of Alaya be poured forth into another bed. Know O' thou of the Secret Path, its pure fresh waters must be used to sweeter make the ocean's bitter waves-that mighty sea of sorrow formed of the tears of men." My dear friends, if you meditate on every word of this quotation, you will understand the nature of this Sankhya-Yogic goal—a goal on which the greatest stress has been laid

by our Pouranic philosophers, not however much talked of by our modern Adwaitees. Our Pouranic philosophers will not admit of any true Mukti outside of the service of the Yagna-Purusha and since it is extremely important to understand clearly what is meant by Yagna-Purusha in order to understand what is meant by Karma-Yoga, I shall say a few words about it.

5. I have already informed you that the Yagna or Yagna Purusha is the great machine of all Nature in its psychic aspect. In this connection I may inform you that our ancient philosophers viewed the entire Nature and every bit of it under three aspects always co-existing and they may be called matter, force and consciousness. The European investigators of physical science who want to arrive by their methods at the ultimate structural energies of material bodies, will most of them grant that every atom conceivable is a centre of force. A body is quite impossible in the absence of the conception of a certain quantity of atomic energy conditioned by space. The atom or as I shall call it the atomic base in which the cosmos is now manifested, is in fact the state of rest presented by the middle principle force as it approaches one end of its line of action. The word force not being very expressive, I shall say breath and some of our Vedic sentences state that cosmic breath or Vayu or air is the centre upon which everything is strung. This breath is the energy of life and may be conceived as oscillating between two poles—the objective and the subjective or substance and consciousness. You must not think my friends that when the breath reaches the pole of substance consciousness is lost and vice versa. Wherever the breath may work, all the three exist, that is, it works with its two sides. Therefore as it is ordinarily said, the cosmos is one grand consciousness with as many grades as there are in the galaxy of the Master atom. So every particle of matter in the universe has got an element of consciousness in it. If you will only think over the various grades of consciousness exhibited in the scale of animals from a man up *to a sponge, the idea* of a particle of sand having a conscious

element in it will not be so difficult for assimilation. If in your conception you try to descend from the superior consciousness you possess, to the outermost limits which I shall call hazy blankness, you will have no objection to invest feeling plants with the title of conscious and you take one step more, you come to the domain of minerals which may be called sleeping vegetation essence. Even European physicists who blend physics with metaphysics are disposed to grant that Nature conducts all her processes intelligently. It will be impossible for you to understand our ancient philosophy if you dissociate these three from one another. If from three we take seven, even then you must consider all seven as one manifesting as seven. The ancients compared Samsara or the manifested Nature to a tree. The one is the root and the many are the branches and the leaves. Just as the one sap drawn up by the root from the nourishing ground, nourishes the branches and leaves or contains in itself the essences required for the latter, likewise too, one basic cosmic root contains in itself potentially all that is required for the 3 or 7 or 49 planes and subplanes of cosmic existence. So everything correlates with every other thing. Larger the sphere of command obtained by a thing in the Nature's tree, the nearer it is to the root. Hence it is that in proportion to the sphere of loving action by which a man unselfishly benefits others, he raises himself in spiritual development. I shall not in this connection praise the Theosophical society and its brotherhood platform since you all know it, even though many of you do not come boldly forward to shake hands with us and work in the neglected cause.

6. Now if you will grant that the entire cosmos is one vast machine with a most beautiful adjustment of parts, manifested on the atomic basis, you must also grant that underneath this objective aspect and serving as its support there must be a psychical manifestation corresponding to what I have called breath and made up of what may be called *force-matter.* Further below there must be the cosmos made *up of the substance* of consciousness. This substance is of

course subjective to us and is described in the Puranas as a kind of superior Tejas or pure flame. These three aspects are the Bhoo-loka, Bhuvar-loka and Swarga-loka corresponding to Sthoola Sarira, Sookshma Sarira and Karana Sarira of the cosmos. This Sookshma counterpart of the cosmos is what may be called the body of the Yagna-Purusha. It is the store-house of all vital life and all energies that get into manifestation during the whole day of Bramha. This triune classification not being sufficient, the Pouranic philosophers have adopted the septenary classification and that may be arrived at by dividing the objective aspect into three and the subjective as three and keeping the central aspect intact. The central being the very life of the objective cosmos as that life hinges on to the subjective planes is what is called Kama in Theosophical writings. All of you being Hindoos will recollect the saying "प्रजापतिरकामयत" meaning, Prajapati or creative spirit was first impelled by Kama. This kama, the organic life it develops, the etherial body that is developed by the organic life and the gross form or the base on which every thing rests, form what is called in Theosophical literature the lower quaternary. The quaternary is dominated over by the higher triad or the three aspects of consciousness—Manas, Budhi and Atma. According to this septenary classification, Yagna-Purusha is the intelligence which presides over the Kamic body on its way to develop the organic life of the cosmos.

7. Now you must remember that all evolutionary processes in Nature are but vital processes taking place in the Yagnic body. All pralayas are impulsive actions taking place in the body as it goes to a higher stage and all creations are the same though apparently they are like retrograde curves. Evolution is not a circle that starts from a certain point and returns to the same point but is a spiral as otherwise there would be no improvement and progress in all Nature. Now my friends you must remember that there can be nothing on the plane of effect, that has not already been on the plane of the cause. *This is a very broad* statement and it will not be now a fit

thing for me to work this idea in words and subject it to the test of logic and all her methods of question and analysis. The most wonderful laws of harmony that strike dumb an explorer of Natural phenomena and Natural machinery, must as a necessity be the laws of harmony that guide the vital processes of the Yagnic body. The laws which govern cycles, subcycles and yugas, which accentuate in their progress the development of the various principles in the cosmos, each principle taking the lead in the appropriate yuga and other principles functioning in subordination to the main one, correspond as it were to one grand piece of music and so there is very much in the statement that Nature sings which I request, my friends, you will kindly think over. It is not a statement made by the Grecian philosopher alone but it is a common saying in India that saraswati is singing a great song. As an indication of this, you will find that the pictures of of Saraswati have all got a Vina in one hand, the Vina having seven strings and Saraswati being the wife of Bramha or the energy that guides the Bramhic expansive processes. The great song of Nature is said to be known to Mahatmas who have undertaken the duty of appearing at the beginning of every Yuga and teaching a part of it to the man of the world for his guidance.

8. Now the Hindu pretension is that the Veda that they chant is a miniature representation of that great song of Nature or at least a part of it. I have once before informed you that the cosmos in its details is but an expression of the Veda, as the Pouranic philosophers will have it. Now these statements will have to be grasped by you very clearly if you want to grasp the ancient Doctrine and so I request you will all think over the various things said about the Veda in this country. The Veda is the body of the Yagna-Purusha and in fact whatever you learn about it is so much knowledge of Yagna or cosmic expansive processes. It is a very wonderful thing that I have been noting the last few years that lots of things are spoken and written about the Veda by both the *Eastern and* Western investigators and nothing is said the

at all approaches the ideas of the Pouranic philosophers. These philosophers who lived I think some thousands of years before the birth of Chirst and who apparently made it their life's business to think and comment on the Veda for the good of all men and who had the great advantage of living with the world's greatest initiates, who had not yet retreated to the hills to keep aloof from the world's auric pollution, these must at least be credited with knowing the Veda much more than any modern can possibly know it. Yet no modern seems to care a jot for the Pouranic view of the Veda and all care much for abusing things not understood. Taking as an illustration the statement that the Vedas are eternal. I doubt if there be half a dozen Hindoos who have not condemned the statement several times in his life and abused the Pouranic philosopher who said so. But if people only understand what the Pouranica meant by the Veda, they would find the statement as unobjectionable as that matter and energy are indestructible. By Veda is meant a song to be chanted irrespective of the meaning of the words that compose the song, for it is said that swara is the life of the Veda. It will be seen how apt is the latter saying if you consider that the Veda is said to be the body of Yagna-Purusha and as such is made up of harmonious motions heaving and falling that, working in the noumenal universe, have produced all the harmonies perceivable by man. The cosmic evolution may be on any of the seven planes of Nature but the motions are indestructible and only transfer themselves from one plane to another according to the stage of development. So the Veda which is composed of lot of mantric formulae each sacred to one cosmic principle or sub-principle, each being a stream of sound slightly or more differing from other streams, I say the Veda is a miniature representation of the various parts of the song of Nature. It cannot be destroyed so long as the original lasts. When a Yuga-pralaya occurs and as a consequence a new humanity incarnates on the globe, to function on the cosmic stratum which is represented by the new Yuga, the part of the Eternal Veda which is required for the new *exegesis is taught to* man by the great Yagnikas or the Bram-

hins who follow the workings of the Yagna-Purusha and who have adopted the whole humanity as their children and whom no pralayas can destroy.

9. Some of you may ask where those great Yagnika Bramhins are and the reply is given by Parasara in Vishnu-Purana when he describes the Loka–Loka mountain. The word loka-loka means both cognizable and incognizable. It is the limiting line of the bhoo-loka and lies far beyond the seven zones into which Nature has divided the bhooloka. On that mount which we may call plane of matter, are functioning the great Yagnika Bramhins whose treasure is the Veda and who support the entire evolutionary processes of the bhooloka. If you want to get very clear ideas on the subject, I should recommend to you to use the torch which was lately placed at the service of Humanity by H. P. B. and which alone has been guiding some men through the mysterious domain of Pouranic thought. Had this ego dressed herself in a Bramhin garb and spoken to India, all of us would have flocked to her and done Pooja to her and sunk ourselves a little deeper in the mire of fetishism. She apparently wanted not this dark consequence and has made all efforts to rouse into activity, the thinking fibre in the Indian brain. If, my friends, you will not come forward to understand her, and make others understand her, woe to the Karma-Yoga of this country and all who help in the fall of this sacred land into the mire of fetishism.

10. To return now to the subject of the Veda, it scarcely needs any saying to you that the Vedas are four in number-the Rik, the Yagus, the Sama and the Atharva. These four are said to have emanated from the four mouths of Bramha who holds his council on the top of Mount Meru. You have already heard of one Bramha who lives in the lotus and so it is essential that you should know the difference between the two Bramhas though it is not expressly stated in our Puranas so far as known to me. I have already informed you that *Bramha in the lotus* stands in the same relation to our solar

system as Narayana stands to the entire universe. He therefore is the supreme secret of this cosmos and is the spiritual soul of it. It is the fountain from which all spiritual souls in the manwantaric wheel of activety are obtained and is, I think, unattainable except after a programme of work continued for a series of kalpas. He is Atma and those who attain unto Nirvana are only attainers unto the light sent through this Atma or the light of the logos acting on the cosmic substance in its first manifestation. The Bramha of the four faces is the cosmic quaternary viewed as one or is the spirit of ideation which rules the quaternary or the manifested cosmos. He is the Yagna Purusha himself considered in the ideal aspect. He is therefore the ideal Psychical energy and hence called also Karya Bramha or Bramha of effect. The two Bramhas are as the Higher Manas and Lower Manas in the human septenary or as the sun and the moon. The Yagna-Purusha or Bramha of four faces is the evolutionary field intended by Nature for producing that superior fruit known as impersonal life the fruit that the lotus Yogee assimilates.

11. One more word about the Veda and I proceed to Karma-Yoga. You will see throughout our Puranas some distinctions drawn between the Vedas when certain occult symbols are mentioned. When for example a certain avatar is made by Vishnu at junctures of great world-periods, the Pouranikas naturally describe the body in which Vishnu incarnates, but then, they say that one Veda takes the place of one part of the body and another Veda takes another place and so on. Even in the Bagavat Gita in chapter X Sri Krishna says that he is Sama-Veda among the Vedas, a statement which, wrongly understood by our modern dead letter pundits, has led them to wrangle with each other as to which Veda is the best. It is therefore very important for us to catch at least a hazy idea of the distinction intended to be drawn between the Vedas in their character. In the first place I would advise you to remember that the word Vishnu almost invariably indicates what is called the Yagnic body or the *Natural psychic body*. Since world evolution splits up into

periods, Vishnu is represented as making avatars, taking particular forms and bringing about the required world adjustments shoving the Rakshasas into Patala or the abyss and giving the supremacy to the Devas. These are all adjustments of the psychic body brought about by the inviolable law of cosmic karma. Please remember the authentic saying यज्ञो वै विष्णुः which means "Vishnu is surely Yagna". In the Vishnu Purana second part, you will see that the power that resides in the sun is represented as the three-sided Vedic power, that the power as Rik creates, as Yajus preserves and as Sama destroys. Rik is therefore the creative song of the Devas in the Sun, Yajus the song of preservation and Sama the song of destruction of the Devas in the sun and construction of the Devas in the moon. Rik therefore is the song of the Devas and Sama the song of the Pitris and Yajus the intermediate song. The functions of the Vedas must of course vary according to the stand point. If you take the Pitris, Sama is their constructive song, and Rik is their destructive note. The three Vedas correspond to every trinity in Nature and I request you will search for further informations in the much abused Puranas.

# BAGAVAT GITA CHAPTER 3.

## V.

My Dear Brothers

Last time I tried to give you an idea of what was intended to be conveyed to our minds by the words Veda and Yagna used by our Pouranic philosophers. I shall now proceed to describe what is meant by Karma Yoga, but before I proceed I beg to give you one caution. Those of you who have read the Theosophical writings of H. P. B. are apt to have your minds replete with such words as Nermanakaya, Dharmakaya and Sambhoga-kaya, Budha Bodhi and others. Those of you who have resolved to do me the honor of thinking over what I have said and what I am going to say in future, are likely to plunge into a process of identification of the Theosophical names with the Sanscrit names which will certainly give rise to lot of confusion. It will prevent or diminish to a great extent the inestimable benefit of reading and trying to understand the Theosophical works. Though on a careful comparison of various systems of thought discussed by our pundits in their usual dead letter fashion with the Doctrine lately expounded to the world by H. P. B, I am fully convinced that, that Doctrine is our Pouranic one, still I would strongly advise you not to plunge wildly into identifying efforts. There is one mighty reason for not doing it and that is this—none of us have fully understood either H. P. B. or her ancient predecessors in the Pouranic line. The Puranas are all as you know in a very veiled garb and to understand them completely is to know everything and hence we get very much puzzled when we read those books and do not know the head or tail of it. What a painful thing to hear that 60,000 Rishis of mighty spiritual development called Balakhilyas are hanging to a garden tree in Vasista's hermitage, all having the form of bats! Yet there are lots of such Rishees doing duty in various parts of the cosmos in its triune aspects, some married and

having lots of children, others remaining as bachelors for all time to come and yet others now remaining as bachelors but marrying at the beginning of every Yuga. Some Mahatmas are incarnations of wrath others of "patience sweet that nought can ruffle." Lots of other instances mentioned in the Puranas can be multiplied. As in the Puranas, so in the Vedas. One is three-legged and another is one-legged some are ever in water, others in fire and others still in air. So what set of Risheesmentioned are identifiable with for example Nirmana-kayas mentioned in Theosophical writings? The latter are human beings but the Pouranic and Vedic Rishees are the conscious aspects of the various powers that work in the body of Yagna-Purusha and so good many of them are made to preside over the various mantrams in the Vedas.

2. The words Nirmanakaya, Amitabha &c were used by H. P. B. to the exclusion of Sanscrit names with a deep intention. The secret Doctrine is a thing which as she said could not be revealed to the world at large indiscriminately at the present stage and so she has given the broad outlines of it in plain English language using sanscrit terms only when necessary. Had she used a sanscrit work like the Vishnu Purana as a text to give out what she has done independently of Sanscrit writings, the risks must inevitably have been great. For, then, the whole secret doctrine would have been given to the world in almost complete detail, the collection of the 18 Puranas containing as I think almost everything occult. Those who catching up the scent would be able to travel through the whole Puranic wildnerness and know it, would also be enabled to do lot of mischief to the world in the absence of the necessary moral growth to control the use of power lying in knowledge. Others of duller wit would have been confused irrecoverably. The Puranic jungle would to them get still more tangled and the beneficial results of the Theosophical effort to India, already deplorably small would have been made smaller. For these reasons, H, P, B gave out a part of what she knew thinking that each one in the world may understand himself and the religious traditions by

which he is surrounded. What H. P. B. wrote must therefore be thoroughly thought over and understood by you before you can read the same thoughts in the old fashion.

3. I have also to request you not to misunderstand the word Bramhin that I have been using. If you take into your brain, anything like a modern Bramhin living wholly for his own sake, you are thoroughly mistaken. Remember the old saying ब्राह्मणो लोकरक्षकः : or that Bramhin is the protection of all humanity and then you will understand by the word an ideal Bramhin, pure and unselfish physically psychically and spiritually. In fact the sacred word Bramhin indicates one who is void of all desire but to serve humanity or a servant of humanity in the department of humanity's spiritual interests. Human evolution is like the growth of a garden. The garden is divided into various parts for various seed beds and the best seed bed of all is the Bramhinical and the modern Bramhins are but the weeds that grow on the original bed. The once glorious products have been carried by evolutionary circulation into other nationalities and I fancy that so many unselfish workers for Theosophy in England and America are so many bramhins in different garbs. I therefore request that you will kindly take all the familiar words I use to indicate the ideals and not the present representatives.

4. I have once given you the meaning of the word karma applied to cosmic evolution. The same applied to human conduct and human evolution is the propelling force of humanity. Karma may be defined to be the force generated by a human centre to act on the exterior world, and the reactionary influence that is in turn generated from the exterior world to act on him may be called karmic influence and the visible result that is produced by this influence under proper conditions may be called karmic fruit. The law of Karma is the simple law of action and reaction and the difficulty experienced by good many of you in understanding it, is due to the lack of proper knowledge concerning the nature *of cosmic and human* constitutions and the relation between

the two. This difficulty has another reason for its existence and that is that we have all got into the habit of viewing the universe as a vast group of isolated bodies having very little connection with each other while the fact is that the universe is one in its essence and many in its manifestation, descending from a homogenuity on the highest plane to more and more marked heterogenuity as it reaches the lower planes. If the two difficulties I have mentioned be got rid of by unprejudiced thought and study, you will be forced to accept the doctrine of Karma as a necessary solution for the various problems of life that beset us on every side. The subject of Karma has been so beautifully expounded of late by Theosophic writers put on the line by H. P. B. that I have very little to say on the subject and I would strongly advise you to read such expositions. I would only say as much as is required to understand the sacred word Yagna or Ijya, since upon that depends the whole idea of the Karma-Yogees. In the first place, you must remember all that I said about Yagna.—Purusha or the psychic body of Nature. The four Vedas which compose the Yagnic body correspond to the four cosmic principles, body, astral body, Prana and Manas.

5. The body is in truth nothing but a way of limitation by which one can be called as different and distinct from another and the base upon which everything else has to stand. It is the last aspect of the cosmic breath in the line of limitation. The limitation of the astral body or astral essence is the existence which may be called Bhoolokic. The limiting power when it transfers itself to the plane of Prana or the nephesh produces the phenomenon called death and the body which is set on foot is called as you may know the kamic body or Sookshma—Sarira. I would advise you to avoid this latter word Sookshma—Sarira since that means simply subtle body and used with that meaning in several sanscrit works. When that word is used to indicate the Kamic body which of course is subtler than the gross frame and when in consideration of the fact the Kamic body loses cohesion and disintegrates into Kamic *elementals* when the human entity establishes itself

in Devachan, it is said by our well-meaning theosophists that the Sookshma—Sarira dies in Kama-loka and that the entity goes to swargam clothed in Karana sarira, the Vedantic students of India who have also heard a good deal of Sookshma and Bhoota—Sookshma become enraged and fly at the theosophists and cry out "O bosh, what absurd nonsense this man preaches in the name of something he styles theosophy." As a result of this brawl in words many a dead-letter Vedantist become the enemy of the Theosophical Doctrine which if you only learn and think over, you will all exclaim in heart's glee "verily this is the truth that I sought and that shall be known by all." For this reason intonation on words is not desirable and intonation on thought is the thing we want.

6. To return then to the Kamic body, I called it the resultant of the action of the limiting breath on Prana. If you remember that Prana is in its true aspect the endless active element that circles about the great heart called the Narayana, during manwantaric periods, and includes in its sweep the ideation of the Dhyanees and also the growth of our paddy fields, I need scarcely tell you that the Prana that I refer to is the aspect of it that gives rise to desires and emotions in a human being and sustains the body by them. I call it Prana at all for the reason that we have Bhuvarloka, the second of *our* three lokas into consideration and that every trinity that we can think of must have a certain correspondence with the primordial trinity, Nara, Nari, Viraj or thought, motion and form or idea, life and body. The three lokas called Bhoo, Bhuvar and Suvar differ only in the accentuations on substance, Prana and idea. As to the nature of the Kamic body, you may learn a good deal by a reference to Mr. Sinnett's Esoteric Budhism and I shall not detain you upon it. The motor energy of the Kamic body gradually transfers itself to the spirituo-ideal aspect of man's constitution and the limiting breath also follows it and forms a devachanic entity thinkable as distinct *from other similar entities.* Please bear in mind that the nature

called homogenuity asserts itself more and more as we rise to lokas of increasing spirituality.

7. What I called spirituo—ideal constitution is what is known as swarga in our Sanscrit works and the entities that are functioning there are called the Pitris which of course means fathers. These Pitris are often heard of in a sort of antithetical way to the Devas in our Puranas and this has led some of our Hindoos many theosophists included to think that the Pitris and Devas are in two distinct spheres of life. Now Pitris and Devas always exist together, the Devas giving the consciousness and the Pitris forming the body. The two are relative terms. If the Pitris be water the Devas are the fire in the water. If the Pitris be fire, the Devas are the flame in that fire. If the Pitris be the flame, the Devas are the conscious principle that actuates the flame and gives to the flame the power of illumining the world and making it exist as a factor of our consciousness. From the highest to the lowest plane of life, the Pitris furnish the objective aspect and the Devas the subjective aspect and life itself is a stream that forms the middle line. Please to kindly bear this in mind that no confusion may arise when these two words occur in your study of theosophical works. When instead of three lokas the cosmos is divided more accurately into seven lokas, you may assort the three higher lokas to the Devas the three lower to the Pitris and the middle to the life stream which may be conceived as the point in which the Deva essence is changed into Pitric essence or the no loka is made fit to appear as a loka down below or the unmanifested becomes the manifested.

8. In this connection it may be well to inform you that the Devas and Pitris are not necessarily human entities in the higher lokas but are also centres of force that form the basic substances that form the lokas in their dual aspects. These are called elementals in our theosophical works and Devas in Sanscrit. It is stated in our Vedas that if an agnihotri

Bramhin who has been doing his karma for swargam, dies here, he goes directly to that loka after death and that the Pitris there eat him. This does not mean that there are human entities in Swargam with open mouths who devour the new arrivers but is simply a statement shewing that the new comers are clothed in or are absorbed into the Pitric substance that forms the loka as we now are under absorption by the gross elements of *our* loka. Now you must remember that the three lokas Bhoo, Bhuvar and Suvar are the triune manifested aspects of one cosmic base and that base I called the psychical body of Nature or Yagnic body. All the processes of life in the three lokas are conducted according to the laws of life that spring from Yagna-Purusha's being, with due margins for man's free will. This entire process of cosmic life and growth is one vast Yagna and he who contributes by his own Karma done consciously and with full knowledge and design, towards the life and growth, is a Yagnika. Since the cosmic expansion is not like the growth of a tiny plant which can be very considerably influenced by the will of a gardener, no Yagnika can dictate to Nature but can move only in the line marked out by cosmic Karma. A Yagnika can therefore be considered as a cultivator in the cosmic garden and before a proper idea of this cultivating process can be formed, it is extremely an important thing to remember that Pindandam or the microcosmic man is an exact miniature representation of the Bramhandam or the macrocosmic Nature. Just as the macrocosm is a vast group of circling life arranged about the universal heart Narayana, likewise is the body of man in all its parts and in all its aspects, gross and subtle, a group of circling life arranged about the true human ego—the Higher Manas. All the higher manasic egos are rays of the central spiritual sun and collectively form the manas of the Yagna-Purusha. These manasic egos may be here, or located in more subtle planes, but they are yet the manas of the Purusha in their several planes. The humanity that we form, furnishes manasically the manas required for the evolution of this gross plane and as such the manufactories *of the highest Karma.*

9. Those of you who have considered the great influence of thought on kama, of kama on nervous system, of the nervous motion on the gross frame, will realize the great power which human thought exercises on the natural evolution of the gross world. In virtue of the position of the human Manas in the constitution of the Yagnic body, man is daily wielding a great power which he does not understand. So long as the power exercised, and the Karma generated, assist the course of Nature, on the lines marked out by Nature's Karma, or the lines of motion in which the impress of corresponding previous evolution compels her to move, the world is a world of harmony. There is no friction and the march of Naturo produces a gust of joy and satisfaction. When however in course of time the principle of Kama becomes intensified in human beings, giving rise to the formation of personal desires not in keeping with the unifying spirit of cosmic evolution, disharmony begins to manifest itself in Nature tending to strain the action of her wheels. Each man applies himself to the cosmic tree anxious to pluck the fruit he wants, and eat. The tree is subjected to a strain in every branch and leaf and every where the strained parts of the tree give the reactionary blow to the strainers. The world becomes a scene of evil and sorrow and men think of good and evil without thinking of and perceiving the existence of the tree, the tree of all human fruit. What is called Rakshasa Bhavam or disposition is developed, making men say "What care I for the world if I could have that heart's desire of mine."

10. You will all recognize that the above is precisely the stage in which we all stand a group of dissociated units with nothing to cement them, each with a bundle of desires peculiarly its own and quite out of all harmony with Nature's law. This degradation is largely due to the suffocation of India's ancient spirituality as remarked in the occult world and this spirituality can be restored only when each man in India capable of thought on problems of life, will understand India's ancient philosophy and make it a matter of life. The spirit of that *life is what I have been* calling Yagna and this word is deri-

ved from the root Yag to worship, and Yagna is an act of worship of the deity, or any act of duty done to him to serve his purposes. I think I have read in Isis Unveiled a quotation from the works of a christian fanatic father that Satan achieved his greatest victory on the day he got his own existence denied by the men of the world. I think we can put it thus: Satan achieved his greatest victory on the day he got his personality and the personality of his enemy, recognized by men, for you see that the direst consequences have followed from this personalization of divine and material principles, especially in this country India. I need not dwell on the enormous waste of energy in our country in the construction and adornment of our temples, in guilding temple-roofs, in making golden and silver vahanas for our idols, in the very face of the fact that millions are suffering from poverty and ignorance and that there is crying need of outlay in the direction of educational, theosophical, and technical institutions. All these evils can be partially remedied only if you, gentlemen, throw off the present lethargy in which Indian downfall has plunged you, acquire a knowledge of the soul-satisfying Aryan philosophy and disseminate the elementary principles of it among the masses and the monied men. You must have, for your motto, the motto of our ancient Yagnikas, that the world is manifested Bramham and that to do good to the world in the direction of its true progress is to do service to Bramham or to do Bramhic karma.

11. Now my friends, it is a fact of your knowledge that we, a small band of theosophists, who have got at a small part of the ancient philosophy through the labors of H. P. B, have been trying during the last few years to carry the knowledge to your minds and to thus make you fellow workers in that cause. It is a fact well-known to us that to understand theosophy is to become a theosophical worker, and so we have been trying to make you understand the elementary principles of the ancient philosophy called Bramha-Vidya in India and theosophy in Europe. We have devoted all the leisure, that *we have, to the study* of works on Bramha-Vidya, all the

spare money available to the publication of pamphlets and books bearing on that subject, and all the energy available to the writing and reading of lectures before Hindu audiences. The effect, if I am not thoroughly blind, is out of all proportion to the effort made, and it is even a doubt if a mouse has been caught by the mountains moved. If there is any reason why the theosophists should continue their work in this country of teeming millions almost all with eyes closed and ears shut, all staring at shadows with down-cast heads, it is the hope of the words of H. P. B. in the voice of silence "Remember O' thou that fightest for man's liberation, each failure is success and each sincere attempt wins its reward in time." These noble words reverbrating in the ears of the workers give them a degree of encouragement that is scarcely conceivable by easy-going outsiders and luxury-going theosophists who have not given one half hour to the consideration of the well-being of our country. How long is this state of things to last? How long are the Branch Theosophical societies to remain confined to numbers five and six with no power to make a move towards the moral and mental improvement of the people around? How long are these people to go on using their lungs in trying to make the public alive to the awful importance of interpreting the ancient Sanscrit works in a rational manner suited to the present state of intellectual advancement and making them aware of the fact that a moral and spiritual life is not the necessity of any human conventions but a scientific necessity for the future well-being of ourselves along with the race to which we belong?

12. These are all questions to which answers are to be given by you. If you give the answer no more waiting, then please join us on the theosophical platform and work each to the extent of his power to translate the Sanscrit works, to try to understand them with the aid of the hints already existing in the Theosophical writings, to issue pamphlets on vitally important and elementary ideas of our ancient science so that these pamphlets may reach a very large number of *readers and set them* going on the regions of thought. This

idea is quite workable only if we form a large body strong enough in terms of money and energy and union, and, if these terms be weak and if the theosophical centres are destined to be weaklings, the idea is destined also to remain as an idea alone and you will all karmically reap of the fruit of an inglorious ease, an ease indulged in, in spite of the crying necessity of the times. Bear in minds that you and I are all so many centres in the Yagnic body, tossed about on the evolutionary waves. Our status in that body is determined by the way in which we serve the cosmic Yagnam and he who will not do his mite towards the progress of that Yagna is in the words of the great Teacher Sri-Krishna, "a sinful man sensually bound whose life is neither a gain, nor death a loss."

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# BAGAVAT GITA CHAPTER

## VI.

1. My Dear Brothers

In my last lecture I defined Yagna as an act of worship of the Deity and pointed out the disastrous consequences that have flowed from the wrong conception that the Deity is a personal Being with thoughts, feelings and aspirations similar to our own. The history of the progress of human evil and suffering is nothing else but the history of the various stages through which the personalizing process has passed, giving rise in its downward march to all the nefarious products known as hatred, malice, envy, quarrel and the like. These are the weeds which grow on the human garden and which impede the growth of the human race in its march towards the great goal which the ancient science points out as the true ultimatum. These are also the Rakshasas who with a shower of flesh and blood, contaminate the sacrificial grounds prepared by the Vedic Rishees in the body of Yagna-Purusha and spoil the Yagnic processes. These Rishees are the great cosmic gardeners or Yagnikas as I have called them, who preside over and conduct the human evolutionary processes that take place during all known cycles. As a gardener clears the garden of the weeds when necessities arise, likewise do the Yagnikas appear at junctures of world periods and make the necessary efforts to clear out the malicious outgrowths of human evolution and create the necessary conditions under which that evolution may advance a little more on the proper lines. These Yagnikas are called by various names in our Puranas but the most familiar name is Bramhin A Bramhin is said to be a human being who lives in the light of the Absolute with an unbounded wealth of power he uses in behalf of Yagna-Purusha, and who desires not in the least any spiritual *state of* bliss that his karma may entitle him to. *He is in Sanscrit an* Akinchanapadaishee or a non-desirer of

spiritual states of bliss. The slokas in which such a Bramhin is described in a Purana are so beautiful that I am tempted to quote them here.

एतैर्विकारैस्संवृत्तैर्निरुद्धैश्च समंततः ।
ध्रुवमैश्वर्यमासाद्य सिद्धो भवति ब्राह्मणः ॥
शरीरादभिनिष्क्रम्य आकाशेन प्रधावति ।
निरालम्बो निरालम्बानालम्ब्य मनसा ततः॥
ऐश्वर्यभूतो भूतात्मा चरन्दिवि न दृश्यते ।
चक्षुर्भिर्बहुभिर्लोकैःपुरन्दरसमैरपि ॥
ओंकारं ये त्वधीयन्ते मनसा ब्रह्मसत्तमाः ।
विमुक्तास्सर्वकर्मभ्यः ते तं पश्यन्ति साधवः ॥

"These Prakritic changes taking place on all sides being averted and crushed, the Bramhin with a firm hold on his Akasic wealth becomes a Sidha and flies out in the Akasic regions getting out of his body. He is beyond the reach of all but all things of even subtle natures are within his reach mentally. He is the atma of all bhootams and is unseen when he flies in his akasic glory, by all eyes even though these be the eyes of Indra. But those Bramhins who are engaged in the manasic recitation of the syllable om, themselves estranged from all karma though working for others, will be able to see him." From this quotation you will see that ancient adept Bramhins have the plane of Nature called the Akas as the plane of their being. The Bramhins known as belonging to the first of the four castes established in India, are all entities like ourselves turned about on the wheel of Maya and they are called Bramhins only that they have *an inner light working* in them and making them receptive

of the great purifying influence that emanates from the liberated Bramhins or Mahatmas or Nirmanakayas as you may call them.

2. Of course it needs no saying that these entities are the great heroes and kings that are said to have incarnated in the early stage of our present cycle and hence all people in the body, bramhins included, are said to have resorted to these kshatriyas for instruction in the occult science or the true Sankhya-Yogic doctrine. These great men or Yagnikas, as I have called them, have no dogma or religious creed and have nothing to do with teachers of the latter or the followers who, however purified and holy their behaviour may be in this world, are caught in a superfine net of fallacy that makes them unfit to receive the truth from wherever it may come. Their religion is but the science of Nature from the highest plane to the lowest plane. Their study is the study of the laws of existence that operate everywhere. The behaviour they want is co-operation with Nature or the progress of the Yagna-Purusha on the proper lines. If you take the Rig-Veda and examine the meaning without reference to the chant, you will find only a description of the various cosmic principles that operate in the Yagnic body in all its aspects; and the Vedic Rishees are the conscious aspects of the various powers that work out the cosmic Yagnam. It has been said often times that the Vedic Rishees are the names of the individuals who first composed the mantras and taught them to men, but I think this is quite a wrong view and thoroughly non-Puranic. The Rishees are the office-bearers in the Yagnic body and each office may be under execution by thousands of entities who have made themselves or merged themselves into the ideal current that is represented by that office, and that is also one of the essential factors in the cosmic Yagnam. To illustrate the above let us take one Vedic Rishee, say Bharadwaja, and you all know that he presides over lots of mantrams in the Vedas as do also some of his numerous sons. In one *place in the Vedas* where hints are given about the natures of

the various Rishees, there is a saying to the effect प्रजा वै वाजः ता एष बिभर्ति यद्बिभर्ति तस्माद्भरद्वाजः or Bharadwaja is food giver. This statement is completely ridiculous if food be taken as the one that is served on our leaves and yet lot of our Indian friends who are remarkably fond of brushing the surface, found their ridicule of ancient writings and pretensions to scientific learning on a literal understanding of statements like these. Now food with the ancients, was not only the food we eat but also an all-pervading cosmic substance which produces all manifested forms by sedimentations in itself and subsequently supports them by its own circulations. If a statement be made that blood is food, it would be foolish to think that blood is the thing actually eaten by the mouth and then turning round to criticize the statement as all nonsense. The nonsense in this case is in the thinking brain. Food is the nutritive element which supports the outer cover of manifestation and blood containing that element for the support and nutrition of our bodies is no doubt all food. On similar lines of thought, food is the nutritive cosmic substance which gives the objects of the cosmos their visible shape. It is the last principle of the quaternary which I called Yagnic body. If you bear in mind that every nameable thing has got three aspects corresponding to the primordial trinity Nara, Nari and Viraj, you will not have much difficulty in recognizing Bharadwaja as the Dhyan Chohan connected with cosmic material substance. In similar manner, the Rishees Viswamitra, Vasishta and others presiding over Vedic mantrams are the hierarchy of Bramha-Rishees or Dhyan chohans fitted on into the constitution of ideal Nature or disciples of the fourfaced manasic Yogee Bramha. To understand these Rishees and their functions and the sounds over which they preside is to know the Veda which is identical with being a Siddha or adept. None of us can hope to understand the Veda and the commentaries called the Puranas in a few months but we must all be content with working in the line under proper Mahatmic influences if available and leave the rest to Karma.

3. *Now my* friends it is time we should devote a

thought to the various Vedic ceremonies as they are called, that are conducted in India, especially in our parts and since such ceremonies are associated with acts of cruelty we are apt to denounce them all as absurd. We are not going to learn those sacrificial rites from our cruel Dikshitas and practice them, but we want to learn something about the system of Yagna as it was set on foot by the ancient Yagnikas and the ideas underlying them. We can in the first place divide Yagna into two parts the cosmic and the individual. The cosmic Yagna is the evolutionary progress made by Nature according to cosmic karma when humanity is in the infant stage and unable to take care of itself. All human beings may be considered as innocent infants in the lap of the great mother Nature and she employs all her servants working under their master cosmic life, to take care of the children, each in his own sphere. The infants in their extreme innocence cannot be expected to have individual wills and so there was but one will—the will of Nature, which may, if you like, be split up into several wills of the chohanic hierarchies that presided over the Natural process in its various aspects. This may be called the Swabhavic part of evolution which precedes the individual part of it. Just as one great blood vessel emanating from the heart, splits up into arteries in different directions and subsequently into numberless capillaries, likewise does the one Natural unit will, split up into innumerable wills as evolution progresses and the great cosmic Yagna becomes individualized acts.

4. There is one point to which I would invite your particular attention. You are apt to think that the whole world was, as it is now, in the infant stage of humanity and that would be a great mistake, for then the impersonal mother Nature, would not be able to take care of the infants as she cannot do it in the case of our present infants. The fact is that the world and the humanity in it advance Pari Passu mutually acting upon each other. You may remember that sometime ago, I called humanity as the brain of the Yagnic body. If in a child the body develops along with the brain

and self-conscious independent thought becomes introduced as a factor of life only when the child is grown as a boy, the same is true on the grander scale that we are considering. Please to refer to the second volume of the secret Doctrine and read therein about the stage of life in which human beings were void of Manas or amanaskas and also about the great change that came over them in the direction of making them thinking self-conscious entities, by the action of the class of Pitris known as Agnishwattas. You all know my friends that the period of a man's life is divided by the Natural law-giver Manu into four parts, infancy, period of Vedic recitation and study, period of married life and worldly care, and the ascetic period or the period of renunciation. These four periods correspond to the four periods into which the evolution of man in our globe may be divided and also to the four parts of every Yuga known as Krita, Dwapara, Treta and Kali. The action of the Agnishwatta Pitris in making of infant human beings as conscious thinking entities, introduced the stage which may be called the Bramha-Charyam or celibate period of our humanity.

5. Now you may know my friends that the word Bramha-Charyam literally means Vedic recitation and this is considered as a great Yagnam by our ancient Vedic philosophers. It is quite true that a man may recite the Veda a thousand times like a parrot and yet not be the wiser for it, if he does not go into the meaning of the verses recited and think over it from the stand point of reason. But yet the abuse heaped upon such a Bramhin of the old type and the contempt shewn him by our English-read friends are out of all proportion to the fault, the fault of simple Vedic recitation unreasoned. This recitation is the first of the three great debts which Bramhins were called upon to discharge and the second debt was that due to the Pitri-Devas and that is discharged by doing the duties of married household life according to the law and the third duty was that of satisfying the Devas by renunciation of worldly care, contemplation and the like. The first duty is the duty that we owe to Bramha-Rishees and that is dis-

charged by Vedic recitation. The object of this recitation is darkly hinted at in such sayings as ब्रह्मणो ब्रह्मचरणात् वेदा वर्तन्ति शाश्वता: or the eternal Vedas last in manifestation by the Vedic recitation of the Bramhins. Vedic recitation creates and preserves therefore the manifested type according to the original type contained in the ideation of the Bramha-Rishees. The subject on hand is one of the most mysterious questions that can engage our attention and pertains to the scientific rationale of the worldly duties laid down by the ancient initiate lawgivers to their disciples and I have not the least doubt that much more lies in the sacred duty they laid down for celibates than you can all imagine at present. If you will only search in the Puranas and Itihasas for passages referring to how the manifested pentagon of 5 elements came out of the ideation of the Bramha-Rishees, and how this pentagon is maintained on the manifested side, you will no doubt catch the ideas of our ancient Law-givers who laid such great stress on Vedic recitation.

6. As Bramha-Charyam is the stage in which a boy is expected to learn not only Vedic recitation but also sastras and laws of life from his spiritual Guru, similarly on the major scale of cosmic evolution, this is the stage in which great souls incarnated on our planet to live with men and to impress upon them certain fundamental ideas, so that these may mould their lives up to the end of the cycle. What is called the Saptarshi Sthapanam—Seven groups of initiated adepts, were established on earth to watch over and guide the evolution of man during the minor cycles and to stand in the hour of the world's spiritual need. All the simple arts of life-concern were also taught and men were taught to live in harmony, each for all others. All the laws of cosmic life in major details were taught to man and necessary Vedic formulæ were made over to him so that he may work out the minor cycles subject of course to the law which governs the major. Man is a moulder of Nature in her details and the moulding weapons entrusted to the head of all humanity or *the Bramhins* were the Vedic formulæ by the use of which,

they were at liberty to produce perturbations in the ether and mould the course of events below. In short a Yagnika section of men was established with superior powers and proportionate responsibilities; you may all exclaim what a tremendous pretension! To such I would give the advice of reading the letters of the occult correspondent in the occult world. In one place Mahatma K. H. says "Major and Minor Yugas must run their rounds and we borne along on the mighty tide can but divert some of its minor currents and use their hydraulic energy for the good of mankind." This position of working up world's currents for the good of man or moulding Nature as I called it, is precisely the Bramhinical status. It may be called the Mahatmic Status but in the Puranas it is called the Bramhinical and so I have adopted the term which has fallen into great contempt for the reason that we are now so degraded, so selfish and unspiritual. In this connection I quote two Puranic Slokas and recommend them for your consideration

स हि वेदमयो यज्ञस्सर्वभूतसुखावहः ।
उभयोर्लोकयोस्तात हिंसावर्ज्यस्सनातनः ॥
योगारम्भं कर्मसाध्यं ब्रह्मचर्यं सनातनम् ।
प्रभवस्सर्वभूतानां यो विन्दति स वेदवित् ॥
स सिद्धः प्रोच्यते लोके सिद्धिरेव न संशयः ।

"Yagna is all Veda in its process and productive of happiness to all in both lokas and void of all cruelty. It is the beginning of Yoga and established in Karma and Vedic recitation and the origin of all bhootas. He who attains unto this Yagna is the knower of the Veda and is called a Siddha by the men of the world; and he is no doubt a great fruit in it".

7. The establishment of a Yagnic section of humanity inevitably leads me to the consideration of the caste system

that has been so much abused by our Hindu newspaper writers in imitation of the English Padris. The four castes into which the Aryan society was split up by the ancient philosophers who lived with and guided the Aryans were not in their opinion a convention created for convenience, but a scientific necessity which had to be obeyed in order that the best results may be obtained. The evolution of humanity during any Yuga which of course means the evolution of the world the two always proceeding on parallel lines each acting upon the other, is a thing that can be conducted only in accordance with the laws of Yagna-Purusha's being. Since the Yagnic body is a quaternary worked upon by a set of four forces, physical, physico-kamic, spirituo-emotional and purely spiritual, humanity splits up into the four sections of Sudras, Vaisyas, Kshatriyas and Bramhins. At the time of the division of men into the four castes, all the human entities had not the same karmic value, since one human case reflected only a dull spiritual light and another quite the contrary, consequent on the reasons given in the Secret Doctrine. There was no sinister motive or any of the many absurd reasons given by our newspaper writers, that guided the early heroes who played a great part in this splitting up. They were guided simply by the laws of cosmic and individual karma. The word sinister is a simple blasphemy applied to men who thought and taught that life is worth living in even the highest plane of Nature, only if that life be sacrificed in behalf of the weaker brethren. If you can allow in a question of the welfare of a family, that the more advanced must guide the less advanced and that all must do the work for which they are best qualified, you will have to allow the same in the bigger case of the whole humanity which is in every sense of the word a big family. For this reason the division of this big family into four main branches in accordance with eternal law became a necessity when humanity emerged into the Bramha-Charyam stage, with power of thought—a power that was to mould the destinies of the human family and the great garden called gross *Nature* in which that family had to live and toil. *It must not be forgotten* that in Nature and all arrangements

made in obedience to Natural law, a greater status carries a higher responsibility and makes of a king a true servant of the people. The Yagnika section of men or more colloquially the Bramhinical class as it was originally constituted, had the least degree of worldly good and the largest degree of toil. Constituted as that class was to guide thought and behaviour and to mould Nature as it were, the men of that class had to preserve a purity of body and thought that is simply awful to think of and strikes me dumb. Even in the state of the complete degradation of that class in our country at the present hour, where can we find such bodily purity among men as among our village Bramhins to thousands of whom head-ache is yet unknown?

8. To return again to the process known as Yagna, it may be defined as a process by which one or more human beings fixed as they are in the grand wheel of Nature, so move the wheel that a certain impulse acting in a particular direction may set in, capable of producing certain definite phenomenal results. When I say phenomenal result, many of you nurtured in the school of Western materialistic thought may proceed to create limitations to that result and may cry out in your own minds "O that is impossible. It is a great pretence to do Yagna to produce miraculous and supernatural results." Now I beg to inform you my friends that if you encourage this attitude of mind, the ancient Bramhinical philosophy will be of no use to you, choosing as you do a pitiable imprisonment within narrow cages made up of wrong conceits. The possibilities of Nature are far wider than we can imagine and it is essential that we should divest ourselves of our pet prejudices to understand the Yagnic processes. If you have followed me thus far in my exposition, there ought to be no difficulty in such understanding. What is called Supernatural is in fact a thing perfectly natural, based on laws of Nature in a higher department of hers and unrecognized by us.

9. Now from the great stress laid on the Vedic recitation by our *Pouranic philosophers*, you may naturally infer, that

the chief agency by which Nature's wheel is moved in a phenomenal direction is sound. Sound is the first aspect of the manifested pentagon since it is a property of ether called Akas and as I already said Vedic recitation is the highest Yagnam containing in itself all minor Yagnams and tending to preserve the manifested pentagon in the proper order. In the opinion of our old philosophers sound or speech is next to thought the highest karmic agent used by man. In order to understand this statement properly you will have to recall to your mind the idea of the subtle world which underlies and supports the gross world of our sensual perception. As the gross world is made up of various elements of material construction, likewise the subtle world is made up of various centres of life which are called by the names Yaksha, Gandarva Kinnara, Uraga, Sarpa &c in Sanscrit writings. They are called by a generic name Deva corresponding to the Theosophical name elemental. From the relation of the gross to the subtle world, it may be seen that all the life processes taking place on our globe have for their noumena the workings of the elemental devas guided as they are by the ideation of the Chohanic hierachies presiding over them and giving the law to the world evolution. These devas must not be taken as dissociated each from the others but as each imparting to the others what it has for their support and taking from these others what they can give. Hence in the Vedas each Deva will be extolled as supreme and the supporter of all others and the world. Fire is supreme because fire gives the vital heat to all. Air is supreme because air gives the life to all and so on.

10. Taking the human body into our consideration, it is an organism worked up by these Devas in imitation of the entire Nature. As many variations of the elemental kingdom so many variations there are in the body and nervous centres to rule them. The differences between the sensual organs and organs of action &c are all due to the predominance of the Devas who preside over them and their peculiar characteristics. *The organism* of man's body in all its aspects cor-

relating with the exterior world, gives us the idea that every move made by man in any direction is an affinity with a particular class of elementals and so man may be conceived as the centre of the universe radially connected with every point in the circumference. He moves Nature and is moved by Nature in return and this is the karma which turns a man on the wheelof birth and death along a serial line of incarnations. If a man moves Nature according to the inviolable laws, to secure happiness here and hereafter, he thereby contracts affinities with the devas of the world of harmony and they give him happiness on his return from Swargam, giving him a good body and the like. But if one lives an unnatural life, living for example a debauchee's life, he thereby contracts affinities with the Rakshasas or the shadows of the Devas connected with sense of touch and they give him a sickly or leprous body on his return from Swargam. Of the various karmic agencies wielded by man in the way of moulding himself and surroundings, sound or speech is the most important, for, to speak is to work in ether which of course rules the lower quaternary of elements air, fire, water and earth. Human sound or language contains therefore all the elements required to move the different classes of Devas and those elements are of course the vowels and the consonants. The details of the philosophy of sound in its relation to the devas who preside over the subtle world, belong to the domain of true Mantra Sastra which of course is in the hands of the knowers.

11. Every sound therefore that emanates from man, passes into the exterior world and imparts its influence to the various classes of devas that exist in the etherial body of Nature, according to the nature of the sound and the part of the human body from which that sound is produced. Vedic recitation is therefore a prime factor in the processes called Yagnams. When I say Vedic recitation, you must not consider it as simple matter of parrot effort but as an exercise of sound consciously and with full knowlege dof its relation to the bodies of man and Nature. Full knowledge must be possessed of the seven modes of enunciation which are called

ordinarily Vedic Chandas or metre. The seven metres are the seven streams in which the etherial life of the Devas splits up on its way to construct the manifested Nature. These streams correlate with the seven classes of devas and Pitris who exist and must be throughly understood before a yagnic process can have a proper effect. That this fact of seven streams of sonorous life having much to do with the septenary character of natural manifestation, was recognized by the ancients long long before the known historical periods, is proved by frequent reference to it in the Rig-Veda. In a most magnificent ode to the sun, the veda says at first "एको अश्वो वहति सप्तनाम" or one horse called seven is thy bearer. Subsequently the veda says 'सप्तस्वसारो अभिसंवहन्ते' or seven coursers (born of the one courser) are thy bearers. The divine essence that pervading the entire universe of millions of solar systems, is caught up by our sun and passed out in a manifested form to the utmost boundaries of our solar system, so that this manifested essence may be the basic soil of the growth, preservation and destruction of our worlds, that divine essence is simple Nadam of our yogic philosophy and that Nadam or ôm subsequently manifests itself as seven streams. The unmanifested is manifested by or borne by the subsequent ramifications. These streams are the seven vowels or seven notes. These seven vowels and notes must have special correlations with the seven vedic metres, since in the Vishnu Purana, Parasara describes the vedic metres as the coursers of the solar essence. The names of the coursers are known as Gayatri, Ushnik, Thristup, Anustup, Brihati, Pankthi and, Jagathi the seven flows of Vedic chant. These flow through the hermitages of the seven Nature-Rishees Atri, Bhrigu, Kutsa, Vasistha, Goutama, Kasyapa and Angirasa. These Nature Rishees or Dhyan Chohans are located in the seven lokas called Bhoo, Bhuvar, Suvar, Maha, Jana, Thapa and Satyam the septenary aspects of Nature.

12. Now my friends, as I go on touching upon grand *questions like these*, a flood of questions concerning the

character of the Rishees, their hermitages their functions, loom in the rear and I am oppressed with the fact that these things are to a very great extent as unknown to me the lecturer as to you the hearers. The details of the philosophy of the ancient yagnikas can be grasped by one who can place himself *in rapport* with the yagnic spirit or the spirit of sacrificing one's self to assist our weaker brethren and can secure a part of the illumining light that emanates from them for the good of humanity. You all know that I am a member of the Thesophical society and that I am a worker in that society's behalf. This duty of lecturing here on subjects connected with the ancient Doctrine of the Pouranikas is a duty that I have imposed upon myself only that I am a worker for theosophy based on the platform of universal brother-hood and so feel anxious that the basic ideas concerning the constitution of man and the universe should be imparted to sa many men as possible, so that you may all grasp them and the scientific necessity that exists for you to exert yourself for the good of all humanity, so that you and humanity may work towards a brighter dawn. You and perhaps some of the Europeans may look upon me as a fanatic in connecting the Theosophical Society and yagnam, but that is no reason why I should not talk out what is in my inmost heart. There are some liberated human entities or Mahatmas who preside over the cosmic yagnam and aid the progress of the human race towards a great goal that lies in the far distant future. These Mahatmas are yagnikas on the mental plane of human nature and work on with the great tide, drawing off all mental currents of Nature and using "their hydraulic energy for the good of mankind." As is the law with the currents of water in which we all bathe swelling and drying with the working of the yearly wheel, the same is the law which guides the flow of manasic energy in the manasic plane of Nature. The progress of the human race, getting dotted off into periods of small yugas, these mahatmas have taken upon themselves the duty of making special efforts for the mental *rise of humanity at junctures* of great world periods. The

present time in which we all live is precisely one of such junctures and it therefore became the duty of the mahatmic brotherhood working as yogees of the time's circle to make a special effort towards giving an elevating impulse to the dark human nature that charcterizes the closing period of the first 5000 years of Kaliyuga so that this impulse may become a factor of mental consolation, happiness and good life, as this period merges into the next cycle of 5000 years. All processes of cosmic gardening and reaping being conceived as yagnic processes, it became a necessity for the mahatmic brotherhood to conduct a yagnam so that the murky clouds of human ignorance may break and soul satisfying draughts of mental waters may fall on the ground of human evolution. With this object a mahatma taking upon himself the burden of work, became the Yajamana or the conductor of the Yagna. In the "Occult world" the correspondent says "a complete adept has made himself a centre from whom irradiate potentialities that beget correlations upon correlations for æons of time to come." This is precisely the position of a Yagnika whether he works on the physical plane to adjust the world's physical balance or on the mental balance. As is known to every one of you Hindoos, there are various appertenances to a Yagnic process before a phenomenel effect is produced and the most important is a thing to be sacrificed. The sacrifice of sheep shall be dealt with by me in a future day and its absurdity and the cause of it pointed out. The Yagna in this case is on the manasic plane and the thing to be sacrificed is therefore something of that plane *i.e.* ideation. There ought to be a fire in which that sacrifice has to be offered and that fire is the fire of human intuition. There ought to be a ghee in which that offering has to be preliminarily purified and that ghee is an immense love for humanity. There ought to be a sacrificial grund in which that ceremony has to be conducted and that ground is called the Theosophical Society. There ought to be sacrificial priests to chant the Veda, so that a good perturbance may be created in the Akas and a spiritual shower *brought down* and those priests are the working *Theosophists.*

13. Now my dear friends, you may all smile at the fanciful representation of the Theosophical yagnam, but I beg to request you will kindly repress your smile and turn your mind about the great process called the Theosophical effort. All the energies of existence have been turned towards the material side of Nature and the material comforts administering to the friable frame of man's body have been multiplied to an enormous extent. The entire human family seems to me to roll in a nightmare of sensual folly. The teeming millions of the world struggle in pursuit of the world's goods held aloft before the eyes by the demon of Phantasy. In the great festival held by this demon, each wants to tread the others on the heels and make the whole world a sacrificial sheep for offering, that the demon may administer to the self. A tremendous cry is heard everywhere, a cry for selfish adminitration. The world, at least the part of India that I have seen, is in a state of mental dullness, resembling the bodily stupor that follows a marriage feast. Very feeble is the spiritual light of intuition that works in the children of this land of ancient glory. Down with the ancients, cries our modern egotist. Down with Manu, cries our social agitator. The ancient barbarous age cries our schoolboy. Everything is false says our Vedantist. All is one amusing myth cries our puranist. Hold your nose & block up the breath to attain mukti, says our street Yogee. Sit dumb and idle and merge yourself in blankness says our sanyasi. Similar cries proceed from everywhere. There is a whirlpool of the dark selfish poison of the human constitution. The eternal true existence upon which our changing existence is based is hung as it were on a slender gossamer thread and humanity wellnigh struggles to break this thread and be free as the beasts of the forest. Under such adverse circumstances sprang up the Theosophical effort intended to divert man's attention or at least a part of it from the land of the shadow to the land of true light. By the innate will power of the Mahatma who is at the bottom of the movement, the effort has survived all the plans made for choking it in its earlier stages. The Theosophical society remains as a living power which can be used by all who *want to know the truth* about themselves and the world in

which they live. The society which has for its object the dissemination of some of the truths of the ancient Vedic science, is fulfilling its mission in Europe and America. Thousands have been roused from their mental stupor in those lands and fresh efforts are being made by the people who are awake, to rouse still others who are asleep. If we turn from those countries to the state of India as regards the theosophical effort, how do we find it. We see complete repose where we ought to see complete activity. The theosophical doctrine another name for our Vedic doctrine, is considered as a new fangled web of thought. It is all Budhism says the orthodox fanatic. The word Amitabha is Budhistic cries our dead letter Vedantist. Yet if we go through the writings of H.P.B. carefully, how little of Budhism do we find in theosophy as offered by her which of course is not a creed of the society founded on a common platform from which any of you can work towards the restoration of the ancient wisdom science as you conceive it to be. H. P. B. talked the same thing as our ancient Bramhinical philosophers in a different language and from a different platform. Student as I am of the philosophy of the Puranas and Itihasas and also the writings of H. P. B. I have been wondering at the absolute identity of the two in thought.

14. I ask you my friends and fellow countrymen, in the name of justice, how long more you are going to continue your repose after the break of the theosophical dawn. It is a law that the more knowing must sacrifice themselves for the less knowing and it is an imperative duty resting on you to get up, join the Theosophical ranks and work on towards the restoration of the purity of the ancient science in the land of its birth. In proportion as you work, you are assisted by the Mahatmas, for the motto with them is help those who really want help. When I called the Theosophical society a living society, I had this in my mind. He who joins the society to work, comes under the protection of the Mahatmic influence and how long are the children of India to keep aloof from such a purifying current. It is left for you to say.

# VII.

1. My Dear Broters

Last time we met here, I tried to give you an idea of how sound was taken by the ancients as one of the operative agents of Nature and of how Vedic recitation is the prime factor for producing phenomenal effects in Yagnic processes. Please here impress yourself fully with the idea that all phenomenal effect is produced by a magician, not by any wonderful will power exercised without regard to Nature's laws, to suit the magician's sweet will but by a silent subordination to and co-operation with Nature's way of action. In this land of ours where magic pure & simple was originally taught to men by the ancient initiates and also a series of subsequent efforts seem to have been made by them to rectify the erroneous ideas that formed themselves into the mind of the people ever disposed to run in a straight line, as that mind ran in the direction of growing personality and apparent dissociation from Nature, in this land I say there are a large number of sayings apparently contradictory, that owe their origin to the efforts intended for settig aright false conception on individualized solitary aspects of the grand truth. The apparently contra—dictory sayings have given rise to lot of sectarian feuds and hatreds and to lot of religious creeds, each creed laying a violent stress on one aspect of the truth and reducing it to a very gross material form. It therefore happens that there is a partial truth in every creed and he who wants to approach the whole truth must as a necessity free himself from all sectarian prejudices and construct a most delicate system of thought a system in which places ought to be provided for all minor truths underlying sectarian forms of faith. He who is very fond of crying out "it is all one bundle of nonsense and superstition" is therefore in a very wrong attitude of mind lying in a direct line with the very thing cried down by him. It is an old truth that he who has no charity for the weakness of a brother but an ample fund of denunciatory language to

cry it down, is unconsciously creating currents that take him to the very fault cried down. Many are the cases in which I have observed the working of this mysterious karmic law, cases in which professors of morality fond of uncharitable denunciation, have silently approached the gulf of immorality and plunged into it finally. I therefore request you my brothers not to fall into currents like these, currents of nonsense poured down from a self-created seat of professorial comniscience. As one substance in Nature worked on by motive power acting in different directions and moving in different curves, can produce and has produced an endless variety of manifested forms likewise on the plane of the mind one simple truth reflected on the various sides of the cosmic thought, has manifested itself in crystalized forms of thought each form represented by a creed and each creed with its spiritual and material aspects.

2. To illustrate the above position, let us take one saying "इच्छामात्रं प्रभोस्सृष्टिः" or the adept simply wills and the manifested effect is created. This simple saying has reference to the tremendous potency that lies in the human will existing in one of the spiritually regenerated sons of human Nature or in the will of a complete adept. What an enormous amount of misconception has this statement given rise to? on the brain of the religionist, this statement has strengthened the belief in a personal God sitting on a throne in the canopy of heaven and administering the affairs of the cosmos according to his own sweet will obeying the fluctuations of his own fancy based on loves and hatreds as manifold as the loves and hatreds of an ordinary man. Even on the brain of a few of our theosophists, the influence of this Indian saying has asserted itself in a very undesirable way. Some Indian theosophists thought that a Mahatma on the Himavat can if he likes, take off at his will the dross of their existence and clothe them in a body of light without any very marked exertion on their own parts and so were on the look out for the Mahatma so that when seen they may prostrate themselves on his feet and catch hold of them and not to leave them

until a promise was exorted that the Mahatma would save them. The great rush for chelaship that sprang in the infant state of the present Theosophical Society, is in a great part the result of the ignorance of the nature of the Mahatmic will and the directions in which alone that could be exercised. The letters of Mahatma K. H. in the occult world and the thoughts contained in them were not taken notice of in that rush. That the Mahatmas are co-workers with nature and servants of the immutable cosmic law is a thing that ought never to slip from our minds, when we try to ascend in our thought to higher planes of nature and understand the nature of life in those planes. In contrast with the above saying, let us take the saying that states "स्वभावाजायते सर्वं" or every thing is done by nature. This statement has had its own quota of evil effect on the mind of man and has made lot of people think that natural evolution proceeds according to the action of matter and its inherent energy without the co-operation of conscious entities guiding the evolution and raising the best outturn possible out of the cultivation. These people cannot conceive the existence of the divine beings who have sacrificed themselves for all humanity and who as it were serve as the media of thought that emanates from the to them unmanifested planes. This non-belief in the existence of such beings and their wisdom and their function, makes them non-receptive of the great influence that emanates from them for the good of all mankind. Please in this connection consider carefully the words of H. P. B.— "He standeth now like a white pillar to the west upon whose face the rising sun of thought eternal poureth forth its most glorious waves". Of the two evils I have mentioned, the first one of creed-making and fetish-worshipping is the characteristic of our country or the east, and the second evil of believing in nothing except visible matter with its properties is the characteristic of England or the west. If a Mahatma recognized as such begins to live in our country openly, we will at once worship him, consecrate enormous quantities of different foods to him and make for him silver & gold palanquins

to go in and also arrange for a music display in his front. If he changes residence to England, many an Englishman will perhaps clap his shoulder and say in gross glee "well my dear fellow, people say that you are a great magician and I bet my life, if you succeed in capping me by your jugglery". Both evils are equally pernicious and are great impediments to the good work that an adept can do and get done by open living in India or England. The proper attitude of mind from which we ought to begin our study of the philosophy of the ancient yagnikas is one which combines the good traits of both the Indian and English characters. There ought to be the independence of the Englishman and the humility of the Hindu. The independence ought not to be turned into pertinacity and the humility into servility. To return now to any magical feat produced by vedic recitation, it may be defined as a phenomenal effect produced by Akasic perturbations set on foot by the reciter. You may all remember that I once said that the entire solar system in its etherial aspect was identified by the ancient philosophers with the great song known as the Veda and phenomenal effect begins from there. In this connection, I may remind you of the common Puranic saying in India that Bramha has for his guidance, the veda which of course is eternal only changing its plane of action according to cyclic necessities. If on account of changes characterising the end of a cycle, the veda is thrown into confusion, it is again re-established on earth by the Bramhins who hold office in the yagnic constitution with Bramha as their great leader. From this you see that to recite the veda in yagnic ceremonies is simply to follow and intensify the action of some part of the grand mechanism of Nature in the etherial aspect. Taking as an illustration the phenomenon of rain, it is analysable according to this conception into a series of motions in the akasic plane, generating a magnetic change in the atmosphere that surrounds us which as you know is the starting point of the atmospheric phenomena observed by us. This group of motions that head the phenomena of rain is a part of Nature's grand speech and corresponds to a part of the great song of Nature. This part corresponding to the part of

the veda under recitation, you may see what function the vedic recitation must perform in the processes of yagna intended for moulding and moving Nature.

4. From this it is plain that a magical feat is not any supernatural feat but a perfectly natural one performed on Nature's higher planes and made to produce the desired phenomenal fruits. Now unless the man who wants to perform a feat of this nature happens to be a great Adept with a perfected will, it will be next to impossible to produce a phenomenal effect as a consequence of one's individual will or recitation. The effect can however be produced by substituting for one individual will, a collection of human wills all acting in harmony and co-operation. If one single man catching hold of the twig of a tree cannot shake it, a number of men catching hold of a branch can, and herein lies the wonderful effect of co-operation on the mental and all other planes of existence. The effects of collective will are very well proved in mesmeric experiments where lot of men keeping themselves silent, all co-operating with the mesmerizer shove the subject mentally into the desired state. The subject yields with much more fecility to this collective will than to the single individual will of the operator. For this reason a yagnic process has to be conducted by a number of men all acting in harmony and reciting the Veda according to a fixed programme. These men who do service in the process as prescribed are called the Rithwiks or Yagnic priests. They are sixteen in number, each man holding a special department and bearing a distinct name. It is not necessary for us to learn the names of all these priests and their functions in detail but it may be interesting to inquire how 16 priests are required for administering the four Vedas. The number 16 is the number of the priests mentioned in the Yagnic treatises called sroutams and also in all our Puranas. This number is on the whole a very interesting one, since an analysis of it in several ways is associated with various views. The figure, one followed by six suggests the idea of the universe ten with the six-spoked wheel of life. The number

sixteen being equal to $2 \times 2 \times 2 \times 2$ gives the idea of a differentiating duad breath that has passed to the fourth plane of manifested cosmos and developed a sixteen fold basis of work. The Yagnic body being, as I told you already, the starting point of the lower quaternary, is below the higher triad and is hence the fourth in the cosmic septenary and the differentiating breath, duad in its nature, must be a sixteen in the Yagnic body and so it is presided over by sixteen priests or cosmic Vedic reciters or singers or powers that speak out or powers that manifest. Some of my brother-theosophists, who have read a good deal about the number seven, need not be disappointed by the number sixteen, for it contains much for them. Sixteen is one followed by six and the two added is seven and all the sixteen priests recite but one essence sound which falling into the spokes of the wheel of life, shows itself as six. The essence of sixteen is a septenary as we see. The number 16 is again $3 \times 3 + 7$ or $9 + 7$ and so the eternal nine prajapatis contain in themselves a septenary or one complete manifestation and these prajapatis are a primal three tripled. I mention all these only to rouse in you a curiosity for arithmetical speculation on a mystic basis and I would recommend you to read all that is said on numbers by H.P.B. in the two books Isis Unveiled and the Secrect Doctrine. In those books you will find a very great stress laid on the number seven and from that you must not content yourself with any kind of worship of seven, for thereby you will fail to catch the idea of H.P.B. If she called seven as the number of a complete manifestation, she likewise called it as the emanation of a primal three. Three and seven, or a primal trinity and a manifested septenary yielding ten, we get a complete whole called ten or a doubled aspect of five which H.P.B calld the quintessence of the universe-

5. To return then to Yagna, sixteen is specially interesting as it is the square of the number of our Vedas. I shall quote a few Puranic slokas and translate them in this connection

अथर्वणस्तु यो योगः शीर्षं यज्ञस्य तत्स्मृतं ।
ग्रीवा बाह्वन्तरं चैव ऋग्भागस्स भवेत्ततः ॥
हृदयञ्चैव पार्श्वंच सामभागस्तु निर्मितः ।
वस्तिशीर्षं कटीदेशं जंघोरुचरणैस्सह ॥
एवमेषयजुर्भागः संघातो यज्ञकल्पितः ।
पुरुषोदिव्यरूपाभः सम्भूतोह्यमरात्पदात् ॥

"The Yoga known as Atharva is remembered as the head of Yagna and the Rig-Veda formed the neck and the arms. The heart and the sides of the belly were formed by Sama, and the waist, urinary organs, the thighs and the legs and the feet were formed by Yajus and the group of all the Vedas is the Yagna-Purusha born out of the immortal state." From this quotation you may see, my friends, that the Vedas Rik, Sama and Yajus are arranged in descending order, towards the earth or plane of manifestation. The Atharva is in one sense the highest veda being in its recitation, yoga. All visible immediate phenomenal effects can be produced by vedic recitation only if that recitation be on the Atharvic basis. That veda is therefore a yoga by whose employment the great yogee Bramha has produced the manifested essence which develops the trinity called earth, water and fire. These three correspond to the three vedas Yajus, Sama and Rik. Let us call these the three aspects of ether, as three planes on each of which the world song may be suug. The world song quadruple on the Atharvic plane of Bramha produces a four-fold aspect on each of the three bases on which it is sung. This gives rise to the 16 sacrificial priests who however split into 4 clases of 4 each. The head of the Atharvic group is called Bramha. The heads of the other groups working on Rik, Sama and Yajur vedic basis are respectively called the hota, utgata and Adwaryu. These four principal priests Bramha, Hota, Utgata and

Adwaryu have each three subordinates to assist them in minor matters and the duties of Bramha and his assistants are to watch, adjust and correct. The duty of hota and his assistants is to recite Rig vedic hymns in that peculiar manner characterizable as long chanting, when such recitation comes to his turn. The entire business of a yagna being fixed and unchangeable, no priest can do anything at his pleasure but must subordinate himself throughly to the spirit of the yagna. The duty of Utgata and his assistants is to praise the Devas in the Sama Vedic fashion of chanting, which must be familiar to all of you Hindus. The duty of Adwaryu and his assistants is to recite Yajur Vedic hymns and to perfom the homa.

6. My dear friends, it was not my intention at first to go into the details of any Yagnic ceremony nor is it my intention to do so now. To go into details and explain the rationale of every bit, requires all the great powers of the Pouranikas and it is quite impossible for me to do it. Since it is very essential for a student of the Sanscrit Puranas, to understand the broad outlines of their system of thought and since lot of things of a puranic character occur in the Bagavat Gita itself, I have dragged you at all into considerations respecting the nature of Yagna, considerations which will tend to infuse into your minds a far greater respect towards the ancient Bramhins than you possess now. Since I think I have said enough I shall not go on dissecting the ideas of Yagna in their inmost details. I shall say a few words about the process called Homa and then pass on to other matters. You all know that sacrificial ceremonies as at present conducted are not simple Vedic recitations but are followed by offerings to a fire kindled in the sacrificial ground. An offering in fire has the effect of aiding the operation of Vedic recitation on akasa. Fire as it is recognized now is the concrete manifestation of a vital fire which pervades the whole, and both are in correlation. There are things which burnt in the fire have the effect of producing very magical effects and so fire-offering is one of

the factors of Yagna which of course is intended for moving the machine of Nature. A motion of nature means a motion in the noumenal world of the Devas or in the basic substance in which the Devas have their being. Just as food thrown into our belly acts as a kind of stimulant which sets the whole body in motion towards assimilation and excretion, likewise the electrical energy released by offerings burnt in fire, acts upon the deva body and produces changes which produce phenomenal results. Fire is therefore the mouth of the devas as said in the saying "अग्निमुखा वै देवाः"

7. Now that I have touched upon the subject of offering it may be well to inform you that no offering of sheep was at all practiced in the ancient times, for it is said in very authoritative works, that Yagna is void of all cruelty to any living creature. The ancient Yagnikas were all masters of compassion exercised towards all living beings and it is plain from the way in which they talked of Yagna, that no cruelty at all was ever associated by them with Yagnic ceremonies. The mistake of sheep-slaughter seems to have arisen only in this Kaliyuga in which Natural machinery has become enormously clogged by material dross and incapable of being so easily moved by recitation alone as in former time. The real offerings of the ancient Yagnikas could also not be revealed to man since he too in virtue of the Yuga develops a degree of personal differentiated feeling that he is ready to use the most sacrèd of things to the vilest of purposes. The offerings selected by the ancient Yagnikas and pregnant with electrical energies will, if revealed to the modern man serve as the best way of knocking down a neighbour's brain even in preference to our dynamite. They were hence kept in the back-ground and the race of men nurtured in the field of Yagna, inevitably fell into sacrifices of the things that were chosen as symbols of expression and thought in the Vedic writings. Protests have as an inevitable consequence emanated from the masters of compassion moved by the dark karma which man generates in the sweet hope that he attains unto swargam by the sacrificial ceremonies. Eating which is a most holy act that sustains all this world in this present state becomes unholy if a

man becomes a Roman eater who, as we are told by historians, got served a very large number of dishes of singing birds only that the contents may be put into the belly and disgorged at once to make room for a further unholy process of eating. Likewise the process of Yagna the most holy act conceivable by our minds intended to move nature and sustain all beings, becomes unholy when the process loses its meaning and is done by man in intense selfishness and sacrifice of the holy feeling of compassion. Yagna the spirit of compassion, to be made to rest on cruelty and selfishness! O' what a horor that! So thought that compassion incarnate Lord Budha and fought against the evil karma based on dead letter interpretation of ancient Vedic writings. So sprang Budhism which concerns itself only with the Budhi part of the ancient Veda and which was most ungenerously styled as the dispensation of despair by Mr. Sundara Ramayya of Trivandram. As man without the light of Budhi is only a beast in human form, likewise, Yagna which as at present practiced is based only on the dead letter interpretation of Vedic symbols and forms without the Vedic Budhi, is only bestial in its nature and dark will be the consequences of the cruel karma, done in spite of warnings in such books like the Bagavatam that Yagna is not for Kaliyuga. Even man will be tied down to the sacrificial post by the selfish race of Dikshitas that we see now, as per chapter on human Yagna in the Veda, if only such things are allowed by the government to proceed. The day when all such things are done in this land will be the Rakshasa stage of the history of this karma-Bhoomi. As I say these things in condemnation of the present system, I have no doubt that I am rousing thereby the good-goody orthodox gentlemen who are now gathering into centres on the orthodox pole of Indian social life, in contradistinction to the pole of social reformers who are ready to lay their axe at the root of all things that trace their life to the remote past of Manu and Yagnavalkya. A consideration of the philosophy of the ancient Yagnikas is the only guide in this land of party dissentions and fortunately for us theosophy has come to guide the human mind that is open to conviction.

8. As I told you, this evil that Lord Budha fought against owes its origin to the symbols of the Veda literally construed and every Black Magician will found his course on the Veda. You may ask why should the Veda deal in symbols? To this I answer *that* cannot be helped, for the Veda is the entire Nature manifest at every point of evolution. Nature is septenary with a form, a life in that form, a kama to guide the life, a manas that gives the law to the kama, and three higher factors. The Veda which deals with the lower quaternary dominated over by Budhi-Manas on the cosmic plane, must therefore contain the essence of every science. God geometrizes said Plato and He arithmetizes said Pythagoras. This geometry and arithmetic working on the cosmic planes produce what are called form and life. He who understands the animals mentioned in the Vedic science is an occult geometricion and he who understands the actions and laws of the Devas who construct the forms is an occult arithmetician and he who understands both is a true Sidha or Bramhin. To take a concrete example, the existence of the Pitir devas is in a geometrical form which our ancient philosophers called sheep. This sheep materially is what we call pastoral smell and mentally what we call affection. He who wants to go to a certain higher loka must of course deal with the sheep in his own constitution in a certain peculiar way, that has reference to cosmic karma the laws of its action and the loka that the man wants to attain unto. Suppose now that a man who wants to attain the loka takes an actual sheep instead of the sheep in his own body and goes on torturing the poor animal to commit its limbs to fire, what will you think of him? The same I think of our Rakshasa bramhins who are not good thinkers and hence do not understand the ancient science.

9. In all this process that I have been describing as yagnam, there is the most important factor – the yajamana who is the responsible centre of life of the yagnic process. If the process fails, it is the fault of the

yajamana and if it succeeds it is the merit of the same. The yajamana is the person who has sacrificed himself for the good of the world and who has undertaken to mould the affairs of it, in obedience to the law. If the human body be taken as the sacrificial ground, the manas in him is the yajamana. All the doings of man in all his life from birth to death, form one grand yagnic process that is conducted by the true human entity called the Manas. He, who is willing to sacrifice his body speech and thought to the good of all the world, is a real yagnika and all the higher lokas are reserved for him. The central key note of yagnika's life is to do good unto all irrespective of caste and creed even as the sun shines for all. It may be that he keeps aloof from any bad emanations of the world but that is not because he looks on the world as inferior but considers himself as the salt for the world to be salted with and so keeps himself pure to produce the best effects even as the mesmeric doctor looks with particular care to the proper condition of his body and mind from the point of view of mesmerism, so that he may operate on the suffering patients and relieve their suffering. The platform of universal brotherhood on which men are called upon to work for the good of men, is presisely the same as the platform of ancient Bramhins who identified themselves with nature and made themselves the innocent sheep of sacrifice, for the physical mental and spiritual elevation of the human race. My friends I request you will all think over the ancient Bramhinical status and decide if or not life is worth living on that status.

# VIII.

1. My Dear Brothers

The object of our meeting here is as you all know the study of the Bagavat Gita and plainly enough as some of you may think, I am saying things beside the point and beating about the bush. It is now so many sundays since you heard anything about the Gita itself, and still I am obliged to roam about in bye tracks of thought pertaining to yagna and priest. I beg to assure you here that all that I am saying is a very necessary preparation for the real understanding of the Gita; for, the Gita is not any distinct system of philosophy taught in any of the six schools of thought but a review of the positions of the six schools with their minor branches, from the central stand point of truth or the Vedic standpoint. The study of the book therefore requires a knowledge of all the ancient systems of thought taught in the Upanishads, Puranas, Yogasastra and others and no amount of effort that we now bestow on the preliminary preparation is wasted, for it is all for making the Gita clear. No regular book on astronomy is to be put into the hands of a student who has not cared for mathematics at all and likewise the Gita is not for him who knows nothing of ancient thought. Yet many are the attempts made by the world at large and many of our theosophical centres, at understanding the Gita with the aid sometimes of our orthodox Vedantists. These Vedantists nurtured in the school of all but nihilism and puffed up with the blankness of the theory that the Parabramhic nonentity is the only truth and that everything else in the scale of manifestation is absolute falsehood, are all spurners of the Puranic lore and along with it of the influence that may be shed on the thought plane of the embodied man by those lofty entities who work behind the screen that bounds the stretch of human vision. These are the Puranic Bramhins and King-Rishees or the theosophical Mahatmas, who on account of an immense love for humanity, taken as one vast

family, will not cease from working in man's behalf and are ever ready for him who wants them. These can work in special individual behalves only when these individuals are attracted by Truth wherever found and hence capable of transcending the mental barriers of caste and creed manifesting itself as affections for particular books particular forms of faith and particular nationalities. He who wants to understand the grand mechanism of Nature with all its mystic sides must as a necessity put himself on the central mountain top to reconnoitre the country around but if he linger in the country around and will not come to the central mount and ascend it, such a person must be content with partial side sketches and move in the narrow grooves of sectarian thought and rancour. He must remain as a prisoner within the jail walls of his own creed and contentedly cry out "you are wrong and I am right". Please consider my friends, what any a Mahatma can do to give freedom to this contented prisoner. Let me die in my own native home is the fond heart's cry of our respectable old dames and we Hindoos taken as a whole are not from the standpoint of our mental culture above the old dames who brought us into being. As soon as a man of mental repose and contentment is taken outside the jail for some distance, he is unable to breathe the pure air of the outside, and a longing for the fume of the old tainted atmosphere of the city jail creeps in and then the poor man is sure to fly back at a bound to his original home and shut himself in, with the vein of the party patriot beating out "this is my own my native land."

2. You may all now hiss me out with the passionate saying of a right loyal Hindu "off with thy impertinence O untrue son of India" but I cannot help stating the truth that a very large majority of our modern Vedantists are prisoners within the four walls of the one saying "Purabramhani true, everything illusion". These gentlemen have for their authority the writings of the great sage Sankaracharya who is known to us all as the leading head of the adwaitic movement

that was set on foot subsequent to the time of the equally great Sage known as Goutama Budha, the head of the doctrine of Budhi or Budhism. Both are great masters of compassion and may be conceived as the two hemispheres of the burning globe of light that is placed on the central mental mount to impart light to the East and the West. The two great Masters are mystically connected if you will listen to H. P. B. and to understand the natures of these two beings is to understand the natures of the entire cosmos divisible as two hemispheres, the one being the land of the sun-rise of thought eternal and the other being "the Pillar to the West upon whose face the rising sun of thought eternal poureth forth its most glorious waves." They are representatives for us the poor children of the dust of the ground, of the two great powers known in the Puranas as Siva and Vishnu, the universal sower and reaper, who by their interaction are said to support the universe of progress. Now it happened that the system of Natural life known as yagna and set on foot by the ancient yagnikas, who by their nature are connected with the Bramha Charyam stage of man taken individually or collectively, fell into a great abuse as the present cycle of 5000 years was tracing out the bottom portion *i e* 2500 years ago approximately. Yagna, the spirit of sacrifice of an individual man or Yajamana who is willing to surrender his thought word and act to the whole in full compassion for the suffering man, became tainted with cruelty partaking of the cruelty heard by us as standing incarnate with firm lip, steady nerves and cold eyes, in the rooms of the European vivisectionists which the softer nature of the human race can not help depicting as the shadowy lands of the gloom and the groan presided over by king Cruelty and administered in obedience to the fundamental law of those regions "Might is right." The European is excusable partially since he boasts of no sacrifice no drink of the Soma, no aerial chariots sent to take the Jiva after death to lokas of bliss. Such was not the case with the Hindoo. He was pretending to administer to Nature as a part could administer to the whole and was

partially in possession of the Veda the world Song in human sound that was given to man for his use metaphysically from the standpoint of its meaning, and magically from the standpoint of its proper recitation. The world song obeying certain laws of proportions or the Pythagorean arithmetic and imparting its thrilling effect to the domain of cosmic substance, has induced the latter into a crystallization process that the philosopher Plato called the geometry of the cosmos. The various forms that are observed from a molecule of salt crystal to the wonderfully complex organism of the human body are all the structures of the great cosmic geometrizer known as Viswakarma, the deva carpenter in our Puranic writings. The revealed Veda whose function is to trace out the cosmos from one basic sound substance symbolized as O m, necessarily split itself into a primal three, a subsequent seven vowels and then into seven notes and then into seven combinations of the seven notes on a basic three and then into hymns. All these falling into the material field of the consonants, gradually produced the manifested crystallized forms which are collectively taken as the universe. The world to a thinker is the magic motion produced by the Orphean singer or the Hindu Saraswati.

3. Now it must happen and does happen that the names of several geometric results now observable are words that occur in the Veda. In order that we may have a clear conception of this matter, let us take the geometric form called sheep into our consideration especially that this animal finds the whole world as its enemy. The sanscrit word for this animal is the name of the first sign of the zodiac or Mesha. The Pitir devas or as the Puranas explain, the devas who have given us by their action the gross bodies in which we live are said to live in a magnetic sphere the gross aspect of which may be called the pastoral smell or aura and the ideal aspect of which is what is called affection or the tie which connects one body with another and gives rise to a very complicated group of mental ties that are the result of magnetic *attraction*. The veda therefore when coming to

describe the magnetic sphere, naturally described it as the domain of sheep, the domain in which the Pitir devas have their being. The next step is that those devas form themselves the sheep meaning thereby the sheep of a man's constitution. If you will bear in mind that man ever forms the centre of evolutionary work or the thread line on which the whole Nature is strung he being the brain of the yagnic body or the microcosmic logos for the manifested plane of his being or the basic type physically from which emanate the various forms of life we see around us, you will then see not only sheep in a man's constitution but also a horse, a boar and the like. If for a moment you conceive the entire world as one vast group of life that has emanated from the quadruple aspect of one existence, with a network of pulsating streams, and if you also conceive the mineral, vegetable, animal and human kingdoms as the quadruple aspects of manifestation corresponding to the original four, you will not have much difficulty in tracing every manifested thing to the primordial four which is the quaternary in which Bramha functions. You arrive at the animal sheep by one course of life and the sheepish part of man by another course and both correlate, since Bramha or human ego is the centre of all evolution. For example let us take the Telugu saying that he who eats the dog, is a yogee. Are we to understand by the word dog, the dog of our streets or the Canine element of man or the dog in man that barks on the mind plane producing what we call anger? Certainly the latter. Similarly there are other elements on the emotional side of man that are representable by other animals and that do actually support the objective animals also by the influence generated on the Bhuvarlokic plane and finding expression back again. Thus though a visible circulation of life between man and the out side nature is not existent on this plane, there are unseen circulations with man through subtle waves set up by him in the various aspects of Nature's psychic constitution.

4. *The vedic sentences* state that, if a man conducts

sacrifice with the sheep he will attain unto swargam and that the whole world will be benefited and that if he conducts a sacrifice with the horse he will go to Swargam for a whole kalpa and that the devas and Pitris pleased by the act will bless the whole human family. These statements which have a reference to human life in its relation to the emotional and psychological part of man's constitution and also to the effect for good producible to the world at large by special manners of life sacrifice and also to the karmic reaction that accrues to the man who makes the sacrifice if he yields to the desire of fruit, these statements began to be understood by the yagnic section of humanity from the dead letter stand point, the worst aspect of what is called Black Magic. Sacrifice of self was turned into sacrifice of animal life in the blind faith that that would lift a man to Swargam along the line of the fire. When such ignorance of the operation of the karmic law, took hold of man's mind, a degree of selfishness unknown in former epochs became the law of life of the very yagnic section constituted for the elevation and purification of mankind. A Bramhan became a Rakshasa and he began to look upon himself as more elevated than his inferior caste brothren. The idea of universal brotherhood upon which alone can thrive the yagnic spirit of self-sacrifice being inconsistent with selfish enjoyment and prosperity was cast to the winds. Such were the circumstances under which Lord Budha appeared on the scene of the world's history 2500 years ago and did his utmost to blow up the fort of orthodox conservatism that had descended into black magic.

5. Now Lord Badha belonged to the Aryan section of the human family as much as Sankaracharya, and he was not without the due respect towards the ancient yagnikas who lived with men in the Bramhacharyam stage and had given him the world song known as the Veda and had taught him the secrets of yagna by which man could maintain a certain harmony with the noumenal world of causes or in Puranic technicality the world of the Devas and the Pitris. What *Lord Budha* objected to was not the yagnic spirit

but the outward form of ritualism founded on the dead letter of the veda, tainted with selfishness and cruelty and as far away from the spirit of brotherhood and oneness as the south from the north pole. This spirit of oneness the ruling spirit of the early age of man and nature, had yielded to the spirit of personal differentiation with all the consequences that follow from such differentiation on the mind of man. The real Sankhya-yogic school or the school of the ancient wisdom science or simply the vedic school to which Lord Budha and all others who tread the path of holiness after him belong, has for its fundamental keynote, the idea of universal oneness or brotherhood. According to this keynote each must live for all, and then alone can there be harmony and happiness on earth and heaven. Once a man strikes a note not in harmony with the key, a karmic disharmony creeps into him and he must eat the fruit of it however bitter. The law of oneness makes others also partakers of that bitter fruit and so each man is inextricably interwoven with all others and if this is realized by the world at large, the mass of mankind will be enabled to escape the inexpressible disasters that would flow from intensity of selfishness. We may say in the mystic Puranic phraseology that Lord Budha ascended the golden mount of Meru which is now hidden by the mist of man's ignorance and contemplated as are said to contemplate the world's Bramha Rishees to sustain thereby all this manifestation. As Lord Budha was ascending, cloud after cloud melted to give him way and when he reached the very top, he got a view of the entire sphere of existence from the outermost screen of Nirvana to the land of sorrow of the toiling millions, alternately jumping for joy and weeping for grief.

6. In this survey, the mighty Lord of mercy saw the world's eternal ways of harmony working into disharmony to gain lustre by contrast and to establish its own greatness. He saw also the nature of the KaliYuga into which the aryan fifth or the quintessence race (please here think about the number five) was slowly and steadily working by its own collective

karma in accordance with the worlds eternal law of contrast. But then he argued within himself "is the nature of the Yuga a reason why I should not work to alleviate man's pain? Is not the field of disharmony designed by Nature as a field to try the strength of men who have attained unto the harmony? If unity be the law of Nature, does it not apply to the world's spiritual sons and is it not their duty to get good out of evil, rejecting Nirvana and ever working for the weaker? If progress be one of the laws, is not the disharmony of Kaliyuga a necessary passage for the attainment of a higher harmony?" So I think my brothers argued this Mahatmic chieftain and warrior. I say chieftain because this divine man of mercy feeling so deeply for his brother men, struck the higher key note of mercy in all brotherhoods of occult development. The essence of Aryan adeptship followed him and the great movement that took place about 25 centuries ago was inaugurated.

7. The direction in which that movement was made may be said to be from form to substance. This may be traced in every particular of variation of the Budhistic view from the materialized view of the orthodox priests as they were at the time. What I called the Budhistic view is identical with the ancient Bramhinical view. Indeed it cannot be otherwise for if Lord Budha understood the truth about Nature and her laws and if the ancient Bramhins also did the same, there cannot be any difference on vital questions between Lord Budha's philosophy and the root philosophy of the ancient Bramhins. The idea of universal brotherhood which served as the foundation of the ancient yagnic system calling upon each man to keep himself in the utmost purity so that that purity may go towards purifying the whole was reasserted by Lord Budha. The ritualism of slaughter-the degraded remnant of an once glorious system of magical life sacrifice and the chrysaloidal case in which the Veda had once imbedded its secrets, was to a very great extent put down and men were called upon to shew their spirit of self sacrifice in brotherly motions in thought word and act. The Bramhins

who obtain their name from the root Brih to expand were made to learn that not by any drink of Soma juice but by continued efforts for the mind expansion of the suffering humanity, they could rise to higher lokas of spiritual perfection. To take up the subject of the ancient Nature science of the Veda, it had at the time of Budha, dwindled into a systematic religion with as many sides in it as there are technical names in the Veda. The words Indra, Rudra, Vishnu, Bramha, Soorya, Soma and others used to indicate the various departments and aspects of the vast existence seen and unseen, had all lost their living meaning and had come to be looked upon as personal demons holding sway in the corners of the universe. Lord Budha removed this fallacy by laying stress on the idea of dharma or cosmic law, inviolable and impersonal and having many a stage and substage in its own working out. There are no doubt lots of entities functioning in all these stages but none of them nor all taken collectively can be called a personal God. The ancient Yagnic philosophers had, in giving a view of the cosmos, traced it from a primordial substance symbolized as the Nadam or Om which manifesting itself as a trinity on the ideal plane, subseqnently develops the quaternary which I have been all along calling the yagnic body. In speculations concerning what lies behind the basic screen, they could give out nothing but merely called it as the highest state of the manifested Vishnu or Nature, containing in its absoluteness all the laws under manifestation or Narayana. Now because a name was given, the ritualists of Budha's time took it in a concrete form and made of it a personal Being capable of being appeased by offering and slaughter. Lord Budha gave the death blow to this concreteness by stating that the world had no place for any such being and that the ultimate state was no-thing.

8. Now my friends, it was an old idea that wherever the angel may turn, the devil follows him as his shadow. This has been fully illustrated in the case of this word No-thing for it has been caught hold of by the East and the West and

has been forced to stand in a witness-box to speak to Lord Budha's complete nihilism. Up to this moment the orthodox Hindoos living in the domain of words have been calling the followers of Lord Budha as atheists. An impartial comparison of what is called the Budhistic philosophy with the ancient Bramhinical system is sure to convince anybody that the thoughts of the two are identical. What is a very sad thing to note is that even very sensible gentlemen of Mr. Sundara Ramayya's type are misrepresenting Lord Budha and have been calling his effort to restore the life of the ancient yagnic system so far as it is restorable in this dark age of Kaliyuga as a dispensation of despair. The argument brought forward by these gentlemen is very queer. Because Lord Budha called the world a vale of misery therefore he is a dispenser of despair. If so all the ancient Aryan philosophers from the authors of the upanishads down to Sankara Charya are in an equal degree dispensers of despair. It is a perfectly untrue statement that the illusion view of Sankara Charya was an off-shoot of Budha's despair, for that view had been expressed over and over again by great philosophers who lived prior to Lord Budha's time. That the world is an illusion is a statement not at all addressed to men who have got a genuine pleasure in life and hence very much attached to it. But it happens that *some* of the people of the world turned about on the wheel of birth and death, come at last to a state of mental growth in which they begin to look upon all this bubbling life process as the shadow of a life in the noumenal world, attaining what is called Vairagyam or want of attachment. The illusion view is a part of the grand philosophy that is taken to the consideration of the non-attached, who is on the path of Nivirti or return from the phenomenal world. I do not see any reason why the orthodox gentlemen of this country should differentiate Lord Budha from the group to which he belonged and associate *his* name with despair and illusion to the exclusion of others who preceded and followed him.

9. The movement of Lord Budha must have produced

an enormous confusion in this land as you may all imagine and the great philosopher who took upon himself the task of restoring order is Sankara Charya. He preserved the essence of what Lord Budha had said and spoke as was suitable to the people of the time. For example he substituted the Vedantic Parabramham for the Budhistic No-thing. When questioned however what Parabramham was, his answer is that it is describable only in negatives and nothing like what man can think of. You please note how one and the same thing said in twe different ways produce different effects on the minds of the unthinking people who will not go below word weaving. As to yagna, it is notorious that Sankara-Charya was not in any sense for it, since it had descended to a bestial level. He therefore, divided all dharma pertaining to man's sphere into the two aspects of Pravritti and Nivirti or the dharma of one who is attached to the world and want to enjoy the fruit of it and its spiritual counter part Swarga and the dharma of the other who knows the truth about Nature and who has attained unto non-attachment to the things of the world and hence hankers after a release from the burden of conditioned life. The first class of course consists of the world's ignorant and the second class of the world's elect. For the second class Sankara Charya recommended Sanniyasa or renunciation of the Vedic karma and for the first class he recommended a trial at the breaking up of ahancara or selfishness by doing things for the Lord and not for self. This alone was a great factor for discouraging bestial yagna and those who were its advocates basing their arguments on Veda Vada or the exoteric interpretation of the Veda. Sri Sankara Charya did more. In his commentaries he took care to take off all stress on any yagnic process that may be under reference in the original and sometimes construed the word Yagna as indicating Parameswara which of course was sure to be construed by the people at large as indicative of the logos attainable by renunciation alone. The object of our great reformer was not to teach any esoteric science but to restore order in a country which could not bear up the boldness to catch the truth that Lord Budha taught and consequently fell into confusion. He *therefore did not take* up things in any puranic fashion to trace

the operation of the cosmic law which has brought about this wonderful variation in manifestation from the one nonmanifestation. That the world is an illusion and Parabramham is alone real is a good cover under which shelter could be taken under circumstances which require a revelation of esotoric truth for clearing up; I am told by students of Sankracharya's writings that in one place where Vyasa had tried to reconcile the various contradictory sayings about evolution in the Upanishads, the Acharya lets drop a most wonderful remark to repress all curiosity. It is to this effect—The entire world is a dream and an illusion. The characteristic of an illusion is that it changes. A city in the sky created by clouding substances in the eye is an illusion and changes as often as the substances fall into new arrangements. Once a man sees chariot-like figures and the next time he sees figures quite unlike chariots. The philosophy of the Upanishads wanting to teach that Parabramham is alone real and that all world functioning is an illusion has given different orders of evolution in different places and that, to shew that the dream cannot stick up to one law on account of its own illusory nature.

10. Note here my friends, how the great philosopher has evaded the business of giving out esoteric truths which alone serves as a unifying power at reconciling the apparent contradictions in ancient writings. The Teacher wanted only to impress uqon the minds of the students that the universe is one in its essence and apparently many in its manifestation. That has had its own share of evil effect on the minds of the students at least as they are found now. The vast majority of Vedantic students learn by their study only the quibble "Para bramham truth everything illusion" I shall not now go into a declamatory flourish of language against our poor Vedantists but I shall say a few things for your benefit and guidance in the study of the Bagavat Gita from the standpoint of the ancient yagnikas. To these philosophers, Nature is not an illusion but the eternal ground of evolution, of an infinite one existence which permeating every point in the infinity of space or taking the place of the heart in all, tries to obtain a more and more vivid consciousness by its own ideal

life processes. This heart of the universe, existing every where in it, is called by them the eternal yagnapurusha or the purusha who underlies all cosmic manifestations. All human egos or all finite centres of consciousness that located in embodiments of matter, give rise to egoism or ahancara are rays of the hèart Purusha, turned about on the wheel of evolution to add to the vividness of the universal consciousness and so in every limited world cycle, human beings travel from a negative pole of the field of consciousness to a comparatively positive pole, as is illustrated in comparing the fructified consciousness of an old man to the bare field of consciousness that was in him when he was a babe. Of course youth and old age are frivolous terms when applied to such an eternal factor as the heart consciousness of the entire universe, giving rise according to the ancient pouranic metaphysics to all known cycles of time in the worlds of manifestation by its own pulsations of thought. This Lord of time as the Purusha is called is the origin and end of all lokas. The position may be illustrated in the following manner to you all. You know it is one of the scientific speculations of our physicists that all the planets of the solar system moving in fixed orbs of space at present, must eventually return to the true centre of the system or the sun from which all these bodies are supposed to have emanated, on account of the retarding action of the etherial substance in which these all float. If now you conceive all these planets moving in different orbits as forming a kind of spiral, the whole life process of the solar system must resolve itself into a history of the development of the spiral curves from the central essence the sun and their return back again into it. Please now substitute for our visible physical sun the central spiritual sun of consciousness that exists everywhere and this is the heart of Nature—the source and end of all life function. This is the Parabramham of the Pouranikas and of Baghavan Sankaracharya, and is now unattainable by man with any smell of his own individuality as said in " यतो वाचो निवर्तन्ते अप्राप्य मनसा सह." Now that you may not misconceive the position, I beg to tell you that the *spiritual sun pervading* all space cannot be located in any

part of the space cognized by our flesh structure. The action of evolution is an expression from inside to outside and back again, inside and outside, being applied to every point in space. The thing being very difficult to be assimilated by you without deep thought, I recommend the latter course to you.

11. I said just now all human egos in their truth are rays in the spiritual sun and you may ask naturally if when all these egos return to the sun, they are welded into one. Some philosophers say one and others say many and there have been lot of writing on the different ideas but the true Sankhya-Yogic school which is represented by the ancient Raja-Rishees and Bramhans and by Lord Budha in recent times, says, it is both one and many. It is many living in the unifying spirit of oneness or in a complete harmony that by its own magic spell, keeps aloof the idea of many. It is again one which to establish its own existence, manifests itself in and serves as the basic key-note of many. The Theosophical doctrine is the quintessence of both Sankhya and Yoga and we find Sri-Krishna saying "He who sees the Sankhya and yogic doctrines as one is the real seer." To make this idea clearer, I shall explain one idea given in the great work of the true theosophist to be recognized as such by India, *i e* namely H. P. B. We have all come across such expressions as the spirit of the army, the life of the army &c. Please analyse the idea—the army has no existence apart from the units that compose the army. Yet in action, these units are actuated by one feeling, thought, motion and aim so much so that all the units may be collectively viewed as one unit having the generic name army. The spirit of the army is hence one and yet many, actuating many individual units. Please now stretch your power of imagination to the highest plane of life of the one in many and the many in one and then you may get a glimpse of the absolute one life of "the most rarefied individuality merged in the infinite totality."

12. The grandeur of this absolute existence in the universal heart is a thing not at all clearly conceivable by us even in our best impassioned moods of Valmikic poetic glow and is perhaps only a matter of scent to those great entities who living once as men, have raised themselves in the scale of Nature by their pure life of oneness or practice of the idea of universal brotherhood, combined with a desire to know the truth wherever found even at a sacrifice of Nirvana. These are the Mahatmas of our theosophical writings who collectively form the tree of the fruit of wisdom—the tree that may be said to grow on the very border of the land of complete harmony trying to manifest itself through a septenary gamut to more and more intensified disharmony. When I say that the Mahatmas have sacrificed Nirvana to nurture the tree of wisdom, you must of course look upon them as men who have sacrificed themselves for the ignorant humanity and plunged into its karmic wheel to guide progress on the proper lines. For this reason I have been calling them Yagnikas and they collectively represent the heart of the manifested Nature on the septenary scale, for us inhabitants of the seventh plane of Nature framed on what may be called the atomic basis.

13. These Mahatmas are students of Nature in all her aspects and the knowledge which they have acquired on the ways of Nature and her laws enable them to determine with great precision the elements of her future progress. It therefore follows that cosmic expansion and development follow a law —a law which may be called immutable. There is nothing of the Mayavic character of want of law that has taken hold of the Vedantic students of our country, students who seem to me but to touch the surface of the thought of our great philosopher Sankaracharya. This philosopher who undoubtedly belongs to the ancient school of wisdom has been saying things with certain definite ideas in them, which things have been all along misconstrued by his students from the standpoint of their own preconceived notions. The teachings of our Acharya are the teachings of Gautama *Budha modified* to suit the temperament of the nation

and this temperament running in the direction of personal Kama, has prevented the Hindoos from catching the idea. I have read but a small portion of the writings of Sankara Charya but that is enough to convince me that the great master of thought who succeeded Gautama Budha in his work but on the conservative line often spoke of things with a serene smile on his lips, things which were identical with what all ancient philosophers have taught but which at the same time had an appearance of toleration towards the world's ignorant prejudice. One such instance may be cited here.

14. The ancient philosophers had talked of two dharmas or modes of behaviour called Pravriti and Nivirti. The law of Pravirti is that which pertains to cosmic evolution and the bearing which human behaviour has on such evolution. The law which pertains to the process of cosmic involution and the progress which a human being can make in the same line from the phenomenal stage is called the dharma of Nivirti. The yagna which a man performs in the line of Pravirti or cosmic expansion and moulding has its equivalent in the ideal planes of Nature and this equivalent was called by the ancients the Adhyatmic yagna. These two yagnas are as closely related to each other as body and mind and no distinct line of demarcation could be drawn between them. If you consider the Karmic law that no man can rise in the scale of Natnre without leaving an impression for good on the field of humanity corresponding to the physical law that no bullet can rise in the air without a proportionate thrust on the musket of discharge, you will understand that the progress of a student towards the truth in Nature must at every effort in its history leave a mark behind or be attended with effects generated for the good of mankind. The ancient Puranics had in consideration of this law said

अपुनर्भाविनां लोकाः कर्मयोग प्रतिष्ठिताः ।
आदानाद्बध्यते जन्तुः निरादानात्प्रमुच्यते ॥

—"the lokas of those who never return are established in the Yoga of Karma. A man is tied by Karmic chain only if he accepts the fruit of Karma but if he rejects the fruit in non-desire, he works towards release." From this it follows that the dharmas of Pravirti and Nivirti are closely inter-blended and that no man can make any progress spiritually, if he does not constantly work towards the physical, mental and spiritual improvement of man, in a spirit of brotherly love to all or in the spirit of universal brotherhood which is the one ladder by which alone man can ascend higher. All this is ancient Yagnic teaching. This same thing was reasserted by Lord Budha 2500 years ago when the germs of all the evils of personal differentiation that obtain now existed. The wrong idea that no Karma was to be done by a person who wants release from conditioned existence had obtained place in the minds of large numbers of people. There were others in the degraded Yagnic section known as Brahmans, who contended that their sacrificial rites of sheep-slaughter and Soma-drinking were essential for the spiritual perfection. Lord Budha gave the proper needed blow to both classes of men by his assertion that perfection was to be obtained neither by laziness nor Soma-drink. He had struck the great key note—Work work work each for others thus practicing the idea of fraternal love and the law of karma that guides the progress of Nature, will surely in its adjustment give a lift to all humanity and a special lift to a special worker. This surrender of selfishness which proved unwelcome to the children of the land of Karma-Bhumi and conservatism, was taken up by Bagavan Sankaracharya. The policy which this teacher adopted was a differentiation of karma and gnyanam. In every commentary that Sankara has given, the first thing that he takes up is "is Karma to be joined on to gnyana or is it to be dissociated from it?" The Teacher knew that the word karma would be taken by the public at large as Vedic karma of literal sacrifice and took great advantage of it. The answer to the above question as given by Sri-Sankara is there ought to be no union of karma and gnyanam. Karma as Sri Sankara said is for the fool who strives after the fruits of the illusory plane but wisdom joined on to

renunciation or Sanyasam is the path of the wise who want to rise above illusion. These wise people leaving off all karma, work for loka Sangraham or the improvement of man or in Sankara's language do karma for Bramham. The world being manifested Bramham, Sankara's words require no explanation. Thus Sankara strove to induce the idea of unselfish karma based on brotherhood as indeed his compeer Lord Budha sought after. Pravirti and Nivirti thus turn out as simple aspects of life, though our Vedantists draw a line of separation between the two. The platform of brotherhood is the only platform advocated by all Teachers for the man who wants to attain unto the harmony that lies in a corner of Natural manifestation and I only beg to request you will all kindly think over it and see if it is not the noblest ideal for us to strive after.

# IX.

1. My Dear Brothers

Last sunday I pointed out that no distinct line of division was drawn by the ancient yagnik philosophers between the two dharmas known as Pravirti and Nivirti, as is done by our present day pundits and the reason of this must be plain to you on a moment's consideration. There was in their case no dissociation of themselves from the whole. Each individuality is joined on to the whole in a most inextricable way and can attain the one only if it is melted by action continued through endless kalpas to establish the law of universal harmony—the harmony of oneness that connects the whole. In Theosophical language it is the law of compassion, the law that compels every true yogee to ever preserve his individual consciousness and work on for common good. In Puranic language, it is to be the yajamana of cosmic yagna or to work in the field of cosmic sowing and reaping. He is the true follower of Lord Vishnu, the spirit of infinity or the infinite circle, who remaining behind the universal veil called the avyaktam or undifferentiated basic substance, neverthless sustains all this by yagna. In this connection you may all commit to memory the following celebrated Puranic couplet

नारायणः परोव्यक्तात्
अण्डमव्यक्तसम्भवम् ।
अण्डस्यान्तस्त्विमे लोकाः
सप्तद्वीपा च मेदिनी ॥

"Narayana is superior to avyaktam and the universal sphere is born of the latter. All these lokas are within the sphere including the earth with her seven islands." This Narayana is as you know the unmanifested logos who is the supreme *abode of Vishnu* and is now unattainable with any trace of

individuality for the Sruti says अप्राप्यमनसासह or unattained with Manas. Those of you who have read the Theosophical writings will recollect that Manas is the individuality or the spiritual ego on the side of the higher triad and the personality or the kamic ego on the side of the lower quaternary. Manas is the pivot of the human structure or the centre on which the spiritual and material parts of man are made to turn. The Sruti therefore distinctly means that the supreme abode of Vishnu is unattainable now with any trace of the individuality. If however an attempt be made towards the attainment of the unattainable, the entity loses itself in the Nirvanic bliss, a bliss that crushes the three elements of the knower, knowledge and the known into one homogenuity of spiritual oneness. This is the swargam of the individuality and is decidedly not the goal of the ancient yogees. The spiritual state of self-conscious experience that is known as the supreme abode of Vishnu is strictly the genuine Moksha or Nirvana but because the swargic state of the individuality came to be called in course of time by the word Nirvana by the adherents of the Sankhya school recognizing nothing beyond avyaktam, the adherents of the older school have been using the word paranirvana to indicate their goal that lies hidden in Puranic expression, within the top-most point of the central peak of the golden mount of Meru. That point is no doubt beyond reach at present by the self-conscious individuality, but the lines on which the cosmos is striving higher through progressive evolutionary work indicate that one day the wheel of work will attain unto that pinnacle and begin to revolve round it. Different must be the fates of people who have clung to the centre and wandered from it. For considerations like these which I leave for your careful thought with the aid of the theosophical writings, the ancient yogees are sitting on the top of the golden mount engaged in yagna and thapas. Their yagnic work makes us all profit by it and their thapas or meditation keeps the karmic wheel of the world in the line of the far distant goal that is the absolute glory, though now but a very minute star on account of the incalculable height.

2. *My friends*, you all know that in that invaluable book

of H. P. B. called "key to Theosophy" she has said that the Moksha of the Hindoos attainable now is not eternal but finite. This has not sounded well to the Hindoos with their traditions of attaining to Moksha day after to-morrow and many a time I have had to exonerate H. P. B. from the doubly false charge of Budhistic Nihilism brought against her by Vedantic surface sweepers. In spite of reiterated assertions that what she said was neither Vedantism nor Budhism neither Christianity nor Mahamodanism, the Hindoo readers of H. P. B's writings unconsciously take her to the seat of judgment of the Vedantist and weigh all her words and thoughts in the Vedantic balance of Moksha and karya bramha loka hung on to the beam of avyaktam in the only truth of Parabramhic nonentity. The result is that the students find H. P. B. saying things unwarrantedly and charge her with nonsensical things supposed to flourish in the brain of the Budhistic Nihilist. It is therefore well to bear in mind that H. P. B. professed to say things not from the standpoint of Vedantism but from the standpoint of the ancient wisdom science which had a voice in our country in good olden times when the Pouranic philosophers lived in our midst and taught the science of Nature and the root of all religions to their fit students and taught also the mysteries of the Eternal Veda. We must therefore go to the Pouranic writings of India if at all we want to know that H. P. B. spoke but things of the past. These writings must be read between the lines in a thoroughly spiritualizing mood and I beg to assure you that such efforts will profit you on a plane that connects all successive incarnations of a human entity and hence undying. To those of you who are willing to examine the relation of Nirvana and Para-Nirvana, so far as it is dimly examinable. I would recommend a study of that part of Harivamsa in which Lord Krishna one with Narayana is represented as executing a journey on his bird Garuda, to the top of the Kailas mountain in which Maheswara holds his sway. There the two lords Krishna and Maheswara become the two halves of one unity, the former the endless circle of the All and the latter the centre of that circle which is however everywhere in it. There the Lord Maheswara addressing the Rishees as-

sembled is made to say "O Rishees, bear in mind the true Sankhya-Yogic poicy that I am going to tell you and it is that alone which will take you to Lord Krishna who is essentially the All. No doubt I am deserving of your worship always but I must be worshipped as ever living in Narayana. I have now given you the secret and if you steadily follow it, Narayana will get pleased in time and will give you all Mukti, true Mukti being of him and in him." Now Narayana the infinite all is the boundless circle and Maheswara that ever is in Narayana is the centre of the circle or the individuality of the human being. The Sankhya Yogic doctrine therefore teaches that the individuality must not be lost and must never be dissociated from the All or the Paramatma. Now you will see how this hold on individuality is inconsistent with the Vedantic idea of merging up knower, knowledge & known.

3. To return now to Pravirti and Nivirti as taught in Bagavat-Gita, they are the two aspects of the mode of life of one and the same individual. It was an ignorance of this truth that made Arjuna shrink on the field of battle and had led him to form the resolution of abandoning the field and living the life of the ascetic beggar in preference to a glorious victory acquired through torrents of blood. Arjuna had forgotten that no asceticim and beggary could match the glory of doing one's duty unselfishly "irrespectively of all prudential worldly consideration." Sri Krishna therefore as seen in the second chapter placed before Arjuna all considerations regarding the nature of the true human entity, its incarnating processes, and the law of Karma that conduces to the best result out of life. Sri-Krishna had called upon Arjuna to do his duty irrespectively of the considerations of its fruit and had at the same time advised him to take refuge in Budhi-Yoga as all knowers do. The Teacher had said something from the Sankhya position and a different thing apparently from the Yogic position and Arjuna was not quite able to grasp how the two different things one tending to drag the mind to the affairs of the world and the other tending to abstract it therefrom could be practiced by one and the same man. Arjuna felt certain that the Teacher was for fighting but could not understand

why he laid such a great stress on Budhi-Yoga which in the opinion of Krishna was the path of the knowers. Arjuna was confused and could not understand why his Teacher would have him plunge into all the horrors of war in preferance to the Budhi-Yoga of his own praising, a Yoga that could best be carried out by the asceticism for which he himself was inclined.

4. Under such circumstances, Sri-Krishna was asked by Arjuna the reason of his contradiction and the teacher thereupon felt it necessary to give detailed explanations concerning the truth in the universe and the relation of the truth to human life. He says that in the very first beginnings of cosmic evolution, two great ways were revealed by him the eternal true One in the universe, those ways being Sankhya and Yoga. These two corresponding to thought and action are in the opinion of the ancient philosophers inseparable, thought being the spiritual aspect of action and action being the physical aspect of thought. Spiritual and physical need not be as they are to us but may be of the character of the plane which is reached by a progressing entity. From what I have said it follows that there is no true yoga without a ruling Sankhya counterpart and no true Sankhya without its own life and expression known as action. The two are only aspects of one thing just as Kapila and Narayana yogee are only aspects of the one yogee in the lotus—Lord Bramha. But if there is one thing in this world that has been completely forgotten and ignored in practice, it is this truth about the inseparability of Sankhya and Yoga. In India, the case is much worse than in Europe and the two never go together in cases of people who want to go to higher states. We consequently see a large number of people whom I may call workers towards blankness, people who will sit still for fifty years and yet not speak a word or move a finger in behalf of their fellowmen. These I may call the rubbish on the Sankhya side. There is a similar quantity of rubbish on the *yogic side made up* of men who go on collecting and eating *plants, burning* themselves in fire to cook their bodies and

make it invulnerable, muttering mantrams to charge themselves with dark lightnings and doing other things of the kind, without knowing and caring about the truth in Nature and themselves. Every true theosophical effort that has been made in the world, has been made to make people understand their own natures, to explain the laws of karmic action and the inseparability of Sankhyam & Yogam by those who strive higher. Sri Krishna the head of the theosophical effort that ushered this Yuga of Kali into existence, had therefore to fight against the evils of false and one sided philosophies and therefore explains Yogam and Sankhyam separately and subsequently combines them both with the statement that the real seer is he who sees the two as but dual aspects of the one.

5. In consideration of the above facts, Sri Krishna says that none can rise above the karmic wheel of Nature by renunciation alone and what is called renunciation by the men of the world is after all a myth. To act being the law of life, it is impossible for any living entity to transcend the law of his own being and he must act wherever he may live, the lokas of light on high or the loka of terrestrial existence. In the opinion of the true karma Yogees non-action is synonymous with non-existence or complete annihilation and the licentious liberty of working one's self out of existence is not in Nature. A man therefore can but obey the law and act and renunciation means but transference of the acting energy from a lower plane to a higher one. If not active in body, a man must be active mentally and the mental activity forges for him chains sufficient to keep him for a lot of incarnations. A sanyasi who renounces his home and seeks a shelter in a forest seclusion only to think of the sweet comforts left behind is even worse than the grihasta who sticks to his home and does his duty to the family and the world around. The mental ties are the same in both but the sanyasi of home contemplation is guilty of having left the wife husbandless and the children fatherless. This guilt will not be left unwritten in the tablet of Nature and must in time as incarnating processes roll on, bring the sanyasi to

worse plight than the quiet-going family man. If only the family man will do his duties mentally keeping himself pure and unselfish, desireless and indifferent to the enjoyment of evanescent world boobles, he is a far greater man than the Sanyasi and is from the stand-point of his morality a fit student to even the world's greatest Masters. To him the old sanskrit saying निवृत्तरागस्य गृहं तपोवनम् "To the desireless man his own family home is a hermitage" may be applied.

6. From the above you must not think, my friends, that Sri-Krishna or anybody is against the sanyasam prescribed by the great Law-giver Manu and then with the false idea, go on denouncing the system or the individuals who represent that system. While I am conscious of the fact that the major portion of the representatives are not behaving admirably, you and I must grant that there are exceptional instances of the Sanyasa Dharma carried out in practice. We must not denounce the system set on foot by the ancient adept law-givers in imitation of the great cosmic law that works from the concrete to give strength to the abstract. As the Bramhacharyam stage is the period which is best suited for a man to be trained in thought word and act, like-wise, the fourth and last quarter of the life is the one best fitted for a man to renounce the cares of life with all its affections and contemplate on the eternal realities. The ancient law-givers prescribed Sanyasam for those who could take upon themselves that sacred Dharmam to be practiced and I do not think it will be in the least just or in another mode of expression theosophical to denounce especially the ancient arrangements which if only practiced properly, will yield the best results. The modern practice of spending all the time up to the last moment of a man's existence, in "quips and cranks and wanton wiles, nods and becks and wreathed smiles" is decidedly much more injurious than the old system. The Teacher of the Bagavat-Gita is an enemy of the Sanyasi of the forest ever with a longing look and sigh towards the past but not of the genuine Sanyasi who thinks and teaches others to think.

7. *To return to* the Gita it may be asked if action be the

law of life and if action has a karmic effect towards fixing a man in the phenomenal network, how then can man escape from bondage? To this the teacher says not all action is bondage. No Karma done unselfishly to promote Yagna, can be a source of bondage. The couplet in which the Teacher says this, is worth committing to memory. He says

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर ॥

The world is fettered by karma other than to serve Yagna and so do karma O' Arjuna unselfishly (to serve that Yagna) I think I have said enough on the subject of Yagna and need not say more here. Yagna is cosmic evolution progressing according to the law and every act done to promote that yagna must be an act done to benefit the world at large and keep it in a state of harmony. Even here a double aspect is quite possible. The ancient philosophers divided yagna into Nishkama and Sakama, or non-kamic and kamic. The non-kamic yagna is the process by which alone a man can attain purity and work towards release. It is the expression which the eternal thought pouring into him and illumining his being, assumes, in its trial to establish itself in him. But if the yajamana or the human ego that conducts the yagnam is tainted by the remotest smell of Kama to have the fruit, the yagna becomes kamic and the ego reaps as a consequence the fruit of that yagna and goes after death to lokas of bliss established in the yagnic body. After a proportionate enjoyment, the ego returns again to the physical world for further action and trial and this process is continued until the ego attains a state of being so magnificently described in the closing portions of the Seven Portals of H. P. B. The attainment of that state of being is the goal that is pointed to by Sri Krishna the Genius of that plane symbolized. All these lokas of bliss that lie on the Negative pole of Nature from Nirvana downwards, are collectively called by the word Devachan in Theosophical writings. In this connection I beg *to recommend to your* careful study the letters of Mahatma

K. H. quoted in Mr. Sinnetts' Esoteric Budhism and describing Devachan or Swarga. The various sections and subsections of the Swargic subjective domain, are precisely the lokas attainable by Sakama yagna. But though Sakama Yagnam established in karmic and kamic merit called Punyam is very holy, it is nevertheless a hinderance to the entity working up towards a plane absolutely non-kamic and hence it is said that both Punyam and Papam or merit and demerit are hinderances. This has been taken by some people as a cover for inaction but the fundamental keynote of true theosophic teaching is the key-note of the Gita and that is act, act, act. Act how? To render service to cosmic yagna, mentally indifferent to the blissful fruit of it.

8. It may be asked by some of my theosophical brothers, how it is that the theosophical writings assign a place in Swargam to almost every re-incarnating entity knowing nothing of yagna and its processes. The reply is plain. There is seldom a human entity that does not promote cosmic yagnam by some acts at least in his life. It is not necessary that one should be a Hindu and should have heard the words yagnam and swargam mentioned in the Hindu Veda, as a qualification for swargam. This accentuation on words is the worst enemy of right thought and should be got rid of by us Hindus and especially by those of us who are theosophists. Every man that is moved by pity at the sight of the poor in our famine-stricken districts or in the streets of London and New York and shows that pity in gentle alms distributing work or in sweet soothing words, is thereby doing a yagnam in behalf of the Pitir devas who have constructed the bodies of the poor and the rich, the Hindu and the European. If you will think, you will see that such a man is performing a yagnam. Human bodily structure is the sacrificial ground. Food is the holy offering, appetite is the fire in that ground, the fingers are the priests and the soothing words are the Vedic recitation. Compassion is the yagna-purusha, his own riches form the sheeps of slaughter and human stability is the sacrificial post to which that sheep is tied. Can any of us say *that such yagnam* is not conducted outside of this karma-

bhoomi and if the reply is that such yagnam is conducted, then it follows that the yagnic part of a man's karma takes him to swargam while the non-yagnic and selfish part of it is disintegrated into the kamic elementals—the sides of the blood-washing stream called Vaitarani flowing through the domain of Kamaloka. The Hindu symbolizers say that when after death, a human entity comes to a fix, on the banks of this dreadful stream, the only power that comes to his help and bears him right across is his own dharma and that takes the form of the pure cow to bear him across.

9. To return then to the Gita, Sri Krishna says that yagna was created along with the world's inhabitants as a means by which the devas of the noumenal Nature and the inhabitants of the physical Nature could keep themselves in mutual action and reaction and support each other. It is the cow of plenty that was brought into manifestation by the creative Prajapati in order that man may milk the cow and live by the milk. But if it be true that the milk-yielding cow must be fed and taken care of by the family, it is equally true that the Nature cow of plenty must be fed by the world family or the human family. It is this metaphysical idea that is conveyed by the statement that the Devas support men by granting all earthly fruits and that men please the Devas by Yagna. There is not perhaps one single idea of the ancient philosophy that carries such a tremendous importance with it as this one, that Devas and men support each other. If you have carefully considered my former statement that men collectively form the brain of the yagnic body you must have no difficulty in understanding the present statement. The thoughts, words and acts of the humanity taken as a whole produce in toto the energy that works the Karmic wheel of nature. If there be harmony among men and if hence they act as members of one universal brotherhood, each administering to the others, the physical nature ruled over by such an exquisitely constituted brain must settle down into a peace and order that is unknown at present except in the utopian imagination of some of our philosophers. But, if each man works for himself saying "I care not for

others" the human family gets split up into disintegrated units actuated by all the forces like hatred and malice of the domain of disharmony. We arrive at a state of things similar to that which holds in our time. The thought word and act of man correlating with the several aspects of the noumenal world introduce by their own disharmony a corresponding nature of action therein. The old grand-mother Nature who gets confused in her brain, becomes idiotic and frenzied in her movements. She often times starves her children by droughts, kills them by plagues, kicks them with earthquakes and does other freaks of the kind. The wise acre philosophers of the earth unconscious of the fact that the malady of their mother is nothing but her unhappiness induced on her by the foolishness of her children, diagnose the disease in all manner of ways. Administrations to supposed personal gods with flesh and blood, cocoanut and plantain, fill the land. As a remedial measure for all such evils, the great teacher Sree Krishna calls upon men each to live a yagnic life, to love and work for others and thus preserve a harmony established in the land of the Devas. As nature feeds an individual man, likewise should be behave towards nature ever looking to her law, ever cooperating in her work of progress from the innocence of humanity's infancy to the wisdom of her ripe old age. But those who wont thus co-operate with nature at a sacrifice of their own selfishness are nature's cheats in the phraseology of Sree Krishna. They are as said by Him, no good in life and no loss in death.

10. My dear friends, what I have been saying about Nature aud her frenzy, may appear to you as an outpour of imagination but you must remember that this is the view of the great ancient yagnikas who in their divine compassion for the suffering ignorant human race, have revealed to them the eternal ways of Nature's action and also made for man a system of life that keeps perfectly with those ways and administers to them. As man may be viewed as a compound of the physical, pranic, kamic and manasic elements of the lower quaternary structure dominated over by the real human entity *the angel incarnate*, so the whole Nature is also divisible

into the four dominated over by the one harmony that guides and gives the law to all those human angels. If you remember that the human quaternary correlates in thousands of ways with the cosmic quaternary, you can easily understand that the entire Nature under manifestation is a most complicated net-work, joined on to and completely influenced by a world of harmony—a world that belongs to the plane of the real human entities. It follows that the character of affairs below in the net-work depends entirely upon how the lower Manas-the shadow of the angel above—a shadow formed for evolutionary purposes, behaves in and guides the net-work. If it perceives the harmony of its master and learns that the master is approachable only by the harmony of life known as the practice of the idea of brotherhood and oneness or impersonal life, the world must present a different spectacle to what it is now, a ground of confusion with the passionate cries of kill and conquer, rob and enjoy. You please think deeply and anxiously over the philosophy of the Bagvat Gita in relation to the state of the world at large at the present moment and see if there is any genuine relief possible to man except for each of us to practice brotherly love, to work in co-operation, to catch the inspiration that flows like a living sap in the trunk branches twigs and leaves of the Theosophical tree planted by the Masters and last of all to work in earnest towards imparting a knowledge of the Eternal verities in Nature to the struggling masses, so that these masses worked on by that knowledge into a discrimination between truth and falsehood, the permanent and the evanescent may settle down into peace and through that peace create rivers of honey and milk.

# X.

1. My Dear Brothers

I have informed you on a previous sunday the fundamental importance, for a man to attain unto the truth, of knowing what he is in relation to the world in which he lives. In short a man must understand the nature of the wheel in which he is turned, called in Sanskrit the wheel of Samsara. This latter word derived from the root Sru to move, indicates a motion wheel or the great wheel of changing life in which the human entities have been called upon to work and which must never be abandoned out of compassion for man and in obedience to the law of oneness which connects the many, in the opinion of all true yogees and Sri Krishna. The Teacher gives the nature of the samsaric wheel in a certain peculiar way which deserves to be thought over by you all. He says "all bhootas spring up from food and food from Parjanya or rain. Rain comes out of yagna and yagna out of Karma. Karma is out of the Veda and Veda is of the Eternal." Here you see a Septenary gamut is given with the bhoota or manifested form at one end and the eternal substance unmanifested to us at the other end. If we divide this seven according to the theosophical plan of a lower four dominated over by a higher triad, we get form, food, rain and yagna as the lower four and karma, Veda and eternal substance as the higher triad. The eternal substance that pervades all space, worked on by the world song and giving rise to all the laws of karma that govern the development of the world, develops a lower four and this four is started by yagna—the spirit of evolution that connects the higher and lower or in Puranic fashion, the spirit that seeks to add to the harmony of the unmanifested by giving it a field of disharmony to work upon and establish its own greatness. This spirit of yagna in its way to produce the manifested form gives rise to Parjanya or rain. The word Parjanya is applied to rain and often times to a spirit whose *function is to* produce rain. It may be called the spirit of

exudation, for, in many places in the upanishads rain is described as the exudation or sweat of the Yagna-Purusha.

2. This is the most objective aspect of the Samsaric wheel and I shall not go on trying to explain it since such explanation will be a grinding of the already ground flour and unnecessary if you consider over it in the light of all I have said already. Lord Krishna says that it is imperative, if a man is not to make of himself a lost sinner, for him to follow the working of this samsaric wheel in which so many millions of entities are being turned. This is the yogic position of the man who wants to strive higher and know the truth and live for it. The Sankhya aspect of such a man is given by the Teacher as one of perfect indifference so far as any worldly enjoyment is concerned and consequently independence as regards his own true interests which may be said to lie on the atmic plane and hence incapable of being served by worldly things. In combination of this Sankhya mental status and yogic action, Sri Krishna says "work on O' Arjuna, ever doing your duty to the world and at the same time estranged from all desire and it is only such an unselfish worker that attains unto the supreme goal." Now my friends let us call such a man who works unselfishly for the world and mentally works himself up towards wisdom, a Nishkama Karma-yogee or true yogee, so that whenever the name is mentioned, it may be associated with Sankhya, yoga, yagna and the like. In the opinion of Sri Krishna the path of the true yogee is the path trodden by all the great souls of the past. The great Rajarshi Janaka the teacher and initiator of even ancient Bramhins trod the same path, the path that is traced on the field of human evolution towards the Truth and why not Arjuna and other strugglers tread the path of the world's ancients?

3. There is one other reason why Arjuna and other intelligent men of his class should work in the human field along the path traced out by ancient wisdom and that reason may be called the power of example and the influence which *an intelligent man* carries with him whether consciously or

unconsciously. If human existence is a network and if no man can move in the network without making lot of others feel the motion and its consequences, then it follows that a man who has raised himself above his neighbours by his own good qualities and intelligence, has a special responsibility on account of his special position. Every move of his in the net carries with it a far reaching consequence on the people under his influence and it is therefore a matter of duty for the man to know the law, the why and wherefore of human evolution, and so mould his behaviour that it may produce the best results. The behaviour of such a man is an example to others and of course great must be the karmic penalty of people who occupying the proud position of exemplars and teachers, neverthless retain the poison of selfishness in them and will not guide their followers and students in the right groove of thought and action. Sri Krishna states that no height of spiritual perfection and wisdom that can be attained by a man can in the least degree secure for him, if he treads the path of the world's ancients, release from karmic responsibility increasing in proportion to a man's spiritual perfection. He points out to himself the world's highest Angel and says "There is nothing in the three worlds O Arjuna that I have not already attained and that I have yet to strive after but yet I remain in the path of Karma. If for a moment, I the world's greatest Guru take to the path of inaction, then all men will take the example and work it and as a result, the world's affairs will fall into confusion and ignorant hybrid pedants will be born to destroy the morality of all men. I therefore work incessantly and why not you do similarly O Arjuna."

4. In connection with this advice to do work incessantly in behalf of man's welfare physical, mental or spiritual as the case may be, the Teacher gives one piece of advice that deserves to be thoroughly thought over by all Hindoos and theosophists and that advice is "You do not introduce confusion in the world's way of thought but do stick up to the way and act as that action may lead to a happier result. The fool and

the wise differ not in the mode of action so much as in the mental counterpart of the action, the fool actuated by desire and the wise quite free from it." I think this is a most excellent advice for us to follow in every department of our work for man, if only we steadily bear in mind the good result aimed at and intelligently introduce the necessary minutiae of training work in the great streams of human thought and action. Excepting the cases of men who have served as reservoirs for higher influences and who have consequently burst the bunds and deluged the surrounding lands at junctures of world cycles, I think it is a matter of doubt if ever radicals produced any good results for the happiness of mankind. Applying this idea to the case of the Theosophical society and its workers in India, the best course to be followed is to understand India as it is at present as regards its religious traditions and practices and then so move the Indian thought in its relation to these traditions and practices from the standpoint of the theosophical light, that that motion may aid towards a better dawn when the next 5000 years' cycle begins. In the first place it will be well to understand that the object of the Theosophical society is not the satisfaction of any individual aspirations but a steady work towards the amelioration of humanity in the department of humanity's, spiritual interests. I need scarce touch upon the karmic law that each man rises in the scale in proportion to his earnest efforts in the right direction and so no man needs to be very solicitous in his own behalf, since that is sure to be looked to by karma and Those who have identified themselves with its operation. Each member of the Theosophical society ought to care most only for the question of how he may work so that he may produce the best result on the public mind and make it alive to the reality of ancient Bramha-Vidya and the scientific necessity of a moral course of behaviour for the future well being of the human race. The most important thing is to live the Theosophical life or as we may call it the yagnic life, for, without that everything else is useless. To talk supreme wisdom and to behave in the meanest *way is a policy* that ought to be carefully avoided by

Theosophists though that policy is the favourite one of pursuit to most of our Indian agitaters. Combined with this life there ought to be toleration towards the ways of the world especially in a country like India having a special connection with the Mahatmic brotherhoods on account of its being the Karma bhoomi of this yuga. It is a note-worthy thing that during a long course of life, word and act H. P. B. has not dropped one solitary remark in condemnation of the acharams or modes of behaviour set on foot by the ancient Bramhans. On the other hand a numerous array of passages, defending them and extolling the great men who set them on foot may be selected from her writings.

5, Under the above circumstances suppose a Theosophist puffed up with lot of words Selected from the Secret Doctrine and Isis unveiled, goes on with a preaching on Fohat and Karma and takes every available opportunity of abusing the Bramhans who stick up though blindly to the ancient model of life. Suppose our declaimer to cry down the sacred duty of Sandhya Vandana or the duty of morning bath, prayer and mantric recitation, so much insisted upon by our ancient Law givers and what do you think will be the result? The result can be nothing else than lot of harm to the declaimer and the Theosophical society so ill served by him. But instead of this ignorant declamation suppose a real energized Theosophist well read in theosophical writings, to take upon himself the duty of theosophical work. He would instead of this declamation explain to the world the unsuspected magic properties of cold water bath in the morning combined with a concentration of mind on the true light in the world in contrast with the darkness &c &c. This process will infuse a spirit of life into things pursued on blind faith and also induce lot of others who spend the refreshing hours of the morning in feverish dreamy imaginations, to get up and be brisk and do the things which he deems fit to be done at the time. Such useful work done by lot of men in the fourfold departments of spiritual, mental, social and physical problems of life, will after a reasonable period of work make a large number of men apprecia-

bly better and thus the karmic status of humanity will be improved. The Theosophical society will then have done its function and the victors in her cause may then look to a wreath of laurels and not until then. On these lines of policy Sri Krishna calls upon Arjuna to swim with the world's current and dissolve in that current as much of perfume as he could create by the unselfish tone of his own life.

6. After thus placing before Arjuna the immeasurable importance of living an unselfish life in the ways of men, the Teacher gives the secret of Yagnic life, a secret without the understanding and practice of which no progress towards the Truth is possible and escape from the karmic fruit of pleasure and pain. I do not know if that secret life is realizable at the present moment by any large number of men turned as they are in the great whirlpool of fleshly sensation and life, some pitiably screaming forth under the influence of the horrid nightmare and others dancing in joy to the Bachanaalian song that tries to ravish the human ear and hold man under its spell. To live in the body and yet out of it is a saying that has to be thoroughly understood before a man can understand the sublime philosophy of the Bagavat Gita and the "Voice of Silence" and it is the same thing that is referred to by Sri Krishna in the saying "it is the fool alone inebriated by Ahancara that thinks *he* is the doer of karma brought about by Prakritic gunas." To catch an idea of the position, the real human ego or jiva must be looked upon as something quite distinct from the body in which that ego is called upon to live or as a bird of infinity living in bodies capable of conditioning time by their own natures. We all of us can remember epochs in our lives when we were forced to look down upon our bodies as evanescent bubbles of motion, such as when we attend death-beds and other natural processes, impressing the human mind with the real transient nature of all things down below. On such occasions the mind aspires to its own true nature, the sensational lower centres being ashamed to sing their usual notes in the very presence of powers that give the lie to them. It may even happen that one looks upon himself as an angel of light tied down to a shadow or a Promotheus preyed upon

by vultures or as a "beam of light immaculate within and a form of clay upon the lower surface." When, in this state of complete estrangement of the human entity from objects of the senses, a man does any earthly business, he feels that he does that business as a matter of duty and law of life and not because he likes to do it for the sake of personal pleasure. If for example a man eats under the above mental conditions, the manasic entity in him begins to look down upon the eating process as an act of the bodily beast devouring things as do boa constructors of the wilderness. The beast can not only eat but laugh and talk and sing and hear and all the while the human ego feels the position of Master holding the strings of life and making the beast dance and enjoy as do some of our Indian beggars with the active monkeys dressed for the purpose.

7. This complete estrangement of the Master from the beast he is called upon by the eternal karmic law to associate with, is one of the essentials of yagnic life made to work back towards the True fountain of life. It is the essence of yagnic life. Another most important thing is a perennial flow of cheerfulness in doing even unpleasant duties for the good of mankind. There ought to be nothing of that gloom that overshadows the witness of a funeral and that estranges by its own power the Manasic ego from the body. The yagnika and true theosophist ought to "be of good cheer and bear in mind the golden rule." He ought to bear in mind that He is an invulnerable fort that cannot be affected by all the world's enemies combined as said in the second Chapter of the Bagavat Gita. Changes can affect the lands of the shadowy and changing but have no power over things that belong by their own nature to the domain of changeless truth. Fortified by this discrimination between truth and falsehood and by the steady flow of cheer that each has to realize for himself and not debase by an attempt at description, the yagnika and theosophist can do the earthly duties as all our brethren do and yet remain in the land of the Eternal. He can eat as all *eat but the* eating has no power to forge a chain for him. He

eats only that the body may be preserved, for, the body in the case of the generality of men is the fundamental source of Dharma as said in the statement शरीरं आद्यं खलु धर्मसाधनं. Excepting the cases of the world's Masters, the body is the only machine through which one can work actively for others and so it ought to be most carefully kept clean as is dictated for the yagnikas or Bramhins, in our Smritis or codes of legislation. The Body is therefore the Dharma kshetram of our Pouranikas and is the Dharma kshetram referred to in the very first sloka of the Bagavat Gita. On a larger scale, the earth on which we live called Bharata Varsha is the Dharma kshetram for all humanity and it is here that the great battle of Maha Bharata is to be fought. In the light of what I have said, you please think over the form in which Bramhins are supposed to move when eating. The Bramhan or what is meant by it a yagnika, whatever a modern Bramhin may mean, is supposed to eat not because he wants to enjoy the pleasure of it but he looks upon eating as a part of the great yagna of life which he is called upon to perform. Eating is therefore a yagnic ceremony with him though the statement may rouse a laugh in those who look upon the dinner table and refreshment room as the main source object and end of existence. It is a process by which a minor machine of man's body is enabled to keep itself as a part of the objective nature and contribute as far as it lies in its power, towards the stability and well being of the whole. Eating is therefore a Pranahuti or an offering to the fire of objective life which sustains the five pranas or vital airs in imitation of the abstract five airs that serve to construct what is called the dodecahedron of the universe.

8. To return now to the Gita, Sri Krishna calls upon his student not merely to live in the body and yet above it but also to identify his self with Himself the Absolute Self and Purusha of the universe, having the eternal light or undifferentiated cosmic substance as the body and cosmic laws of evolution as the laws of life or absolute thought. I have already informed you that every human ego is a ray of the umanic

fested Logos or Sri Krishna in its inmost truth. As the heart is the centre of all life in the human body being the centre of all circulatory energy, likewise Sri Krishna or the absolute Purusha the spirit of the one in the universe or the spirit of the universal heart seeks to manifest himself through the many (one and many incapable of existence separately) and in the process of circulation thus set on foot by the spirit of the many, each human centre is a crystalized ray of the absolute One that has worked through processes of evolution into what is known as a human being. The spirit of the One is the absolute Yagna—Pursha and is the yajamana of universal yagna and similarly each human ray is the yajamana of the yagna that is conductable by itself and that forms part of the universal yagna. Each man therefore that is anxious to live a yagnic life must therefore in every motion of his sphere bear the consciousness that the centre of that sphere is a ray of and one with the centre of the universal sphere. Each human being is therefore a messenger of the Eternal true Purusha and since every motion of man must be a motion of the messenger and service done unto the master, Sri Krishna is particular to lay a stress on this mental attitude of humility and you may know the ancient statement that the Truth is reserved for the humble in heart. This is the most important aspect of Bramharpana karma or karma done to Bramha. This is the thread by which alone a man is able to raise himself to the true existence of the world's eternal yagnikas, human entities who though free from all taint of desire neverthless conduct yagna to lead men along the law to the pinnacle of the golden mount.

9. There is one other point that Lord Krishna touches upon and that point is well worthy of consideration by all of us. Finding that Arjuna had considered the profession of the ascetic Bramhin beggar as preferable to the profession of a Kshatriya involved as it is with the shedding of blood on the field of battle, the Teacher says "one's own profession is *the best for him* though it may appear as void of good when *compared with another*. It is preferable to die in the dis-

charge of that own profession and the embrace of a new one is fraught with dangers." In the light of the truth that it is not the act but the mode of act that binds a man karmically and produces the world's pains and pleasures, the present statement is easily understandable. The Kshatriya is as important for the world's wellbeing as a Bramhin and these two cannot stand alone without the Vysya and the Sudra. The entire world of various nationalities each with its own characteristic subdivisions recognized and unrecognized, may be considered as the crystallization of the world song of the Veda—the speech of the Absolute. Each nationality has its own peculiar function to perform and each section in that nationality has got its own function too. To return to our own country India, each caste is absolutely indispensable for the wellbeing of the whole and all the four castes are in the same relation to the centre of the square—the Mahatmic tree of wisdom in one sense, the Yajamana or the true human ego in another sense—the true ego belonging to the domain of the Mahatmas in strict truth. Considering the four castes as four plots of ground in the garden interdependent and contributing to the strength of the whole, it follows that the harmony and strength of the whole is produced not by each caste man looking to his fellow in a neighbouring plot and saying "O! You are better than I" but by each man throwing all the energy he has into his legitimate work in perfect contentment and if possible in the light of the higher teaching which says—"the duties of caste belong to the sphere of the shadow and he who does his duty in life in perfect obedience to the law of karma, is in a line which rises higher than the caste." A Sudra who does his duty according to the law and in the light of the higher teaching is equally welcome to the Master as a Bramhin who does his function. Likewise a Sudra who teaches a false science like "drink a seer of arrack and put a grain of opium in the mouth and work your brain upwards and then you will see O man! a ray of Lord Siva" and the Bramhin who behaves in the thought "I am a bramhin and that man is a stupid Sudra" are both of them banes to society *and its happiness.* All disharmony in the caste arrangement

and consequent unhappiness are the consequences of an intensity of life introduced in the lower half of man simultaneously with a weakness of pulse in the higher half. No social problems can be satisfactorily solved unless the solution begins from the land of harmony and makes a higher light work in man and guide all his aspirations. A solution that ignores all higher light and aims at simple adjustments of terrestrial things cannot last long and is sure to manifest its weakness during its application.

10. As castes are within the pale of the old Hindu religions science, likewise are religions within the entire world-thought. On considerations analagous to what I have given above, it will be plain that the day of man's contentment and peace is the day when each religious body will work out the ethics of his religion in practice and seek for the higher light among the custodians of the true science of life and the common foundation of all religions—the ancient Bramha Vidya or the modern theosophy. A Christian who works in such a land as this and seeks to replace Krishna by Christ is doing much more harm than good and you please, my friends, think over and appreciate the wisdom of the ancient Bramhans who said "let there be no conversion to Hinduism." Let us note with some satisfaction that no propagation of Hindu religion in foreign countries has as yet induced national wars and hatreds with bloodshed. In consideration of the fact that religions are after all only forms of thought with forms of behaviour made to guide men and that the true science of Nature is superior to all such forms and the common trunk that bears up all religious branches, Sri-Krishna says—"Your own Dharma even apparently void of good is better than another's is for you." He who changes from one form of Dharma for another mistakes form for substance and such mistakes may eventually reduce him to a bad plight as are notoriously some of our Indian religious fanatics.

11. On hearing the words of Sri-Krishna, words which *laid an intense stress* on surrender of personal differentiation

kama and thought, Arjuna apparently struck deep with the wisdom of the speech and feeling intuitively the nobility and grandeur of the man who makes the surrender, grows anxious to hear his Teacher explain how at all such differentiations with all the fort-holds for sin came into existence, to guide man's destinies. The Teacher traces it to Kama, the treacherous principle by which the whole earth is pervaded as fire by smoke and glass by mist. It is the great child of Rajoguna in Prakriti—and the world's great glutton, who is unappeasible and grows voracious in proportion as he is appeased. It is the great enemy of man in his progress towards the Truth and has the power of clouding his spiritual perception. As is usual with every manifestation, this kama has got a seven-aspected constitution made up of the five senses, the manas and Budhi. Kama misguides Budhi and produces an innate conviction the very reverse of the conviction of all spiritually regenerated men, that each man is a separate unit and has got his own course to follow irrespectively of the courses followed by other men. This is called ahancara the sixth element enumerated in Sanscrit writings, called also Bhootadi or origin of Bhootas in Vishnu Purana 2nd Adhyaya. After producing thus an illusive separation of one entity from another as regards their common interests, kama acts on the plane of the mind and produces all sorts of desires and tastes varying slightly or more with each individual man. With the great Master mind as its slave, kama then operates on the senses as is the experience of all humanity. The Budhi-Manasic kama is the feeder of the Swarga loka, the Kama-Manasic kama is the feeder of the Bhuvarloka and the Kama associated with the senses is the vehicle of life with the vast majority of people. Now Bhooloka, Bhuvar-loka and swarga-loka being the three aspects of the conditioned existence known as Samsara, it is apparent that man should trace kama to its very root and take off his sting. The Teacher therefore says "know O! Arjuna the nature of that which lies beyond Budhi and knowing that impersonal secret conquer with all your might the mighty foe of Kama."

# XI.

DEAR BROTHERS.

From what you heard last Sunday, you must have understood at least dimly, what sort of life is recommended to a man who wants to scale the heights of spiritual perfection and to find out the Truth and to live in it as Sri Krishna is, ever working for man and guiding the wheel of human destinies and at the same time quite free from the power for pleasure and pain that Karma exercises over the ordinary human being. You know I have been calling it Yagnic life for the reason that it is a life of sacrifice of the one to the many combined with a sacrifice of tho personal to the individual— the latter ever being raised and kept at oneness with the universal one or the logos or Eswara. The first sacrifice of the one to the many compels the student to ever work for man and his redemption from sorrow. The second one of the personal to the individual, compels him to renounce his delight in worldly things and to stick up to them only that he may do his duties for others. The third one of the individual to the logos is a dhyanic attempt at rising to the one Truth, which attempt culminates in its fruition, in an inseparability of the one ego from the many egos left behind in the dark and also from the spiritual Sun of truth, darting its glory right into his face through the veil of Avyakta. In the beautiful phraseology of the Bible, the human ego in this state is the lamp not covered over by a bushel. This lamp emits not the rays of the flesh but rays of mental light to illuminate all humanity and is therefore the channel of Alaya as said in the 'seven Portals.' The rays of mental light assist all humanity in humanity's mental growth and expansion and the lamp is therefore one of the eternal world Bramhins. It gives light unto the world but takes nothing that the world can give and it is a Viragee. It renounces not the things of the world alone but even Nirvanic bliss, the essence of Ambrosia *said to be* enjoyed by the Devas and it is therefore a per-

fect Sanyasee. It is crystalized gnyana essence and it is a Bodhisatwa. In short it is the ultimatum of human evolution symbolizable by the equation 2=1+1, for the two is only one made to appear as two, all ones in the universe being connected by the spirit of co-ordination or the impartial spirit called the ultimate Purusha or the unmanifested thought. It is the state of the one and yet many a state in which Sri. Krishna lives in all and all live in him. If I am not thoroughly mistaken, it is the state intended to be conveyed by the word Nirmanakaya in the Theosophical works. Now the three sacrifices that I have mentioned are but three aspects of Yagna and collectively form the true Yoga by which alone a man can rise. It is a trite remark in India that magical plants grow in our very streets unrecognized as such and to me it appears that this remark is equally applicable to Yoga. The occultly inclined portion of the world seems to me to be mad after Yoga. The Hindu nurtured in the old school and laboring under a mistaken idea that physical service done to a Master will raise him to the pinnacle of the golden mount is sighing out "O! for a Master whom I can serve and who will throw an auspicious glance on my poor self". He thinks that Yoga is but a trick which the Master will not reveal to those who have not done physical service to Him. The American and the European are equally under this wrong infatuation when they cry out "Bring me more translation on Yogic life by authors on Yoga". They do not seem to suspect even the blazing gold edifice that lies in works already translated and available in American and European bookshops. All Raja Yogic truths required to be known by a true theosophist who wants to know and live, are already there in the two works Manu Smriti and Bagavat Gita not to mention the writings of H. P. B.

2. Sri Krishna therefore calls the process of Yagnic life that he has been giving out to Arjuna as Yoga (1st Sloka 4th Chr.) In fact, Yoga and Yagna are very closely allied and even inseparable, though at the present day people seem to disconnect the two. Yoga derived from the root Yuj to join means an act of joining. Now as the heart is the great centre

in man, likewise the Yogee of the heart keeps his central position in the universe and hence his individuality. The individuality or the Higher Manas being the pivot of the human constitution or the centre on which two hemispheres of higher and lower existence turn as I have already said, the Yogee of the heart has a heavenly dome above and earthly abyss below and his yoga becomes two-fold as a consequence. He joins himself on to the thing above in dhyana and the thing below in action. The word yagna derived from the root Yaj=to serve also means a two fold service, service done to the thing above through service done unto its expression the thing below. That is Bramparpana karma so ill understood now because Bramham is personalized but very well said in the ordinary saying "he who giveth to the poor lendeth to the Lord." You cannot, my dear friends, think either too often or too much on this noble idea of Bramparpana Karma; for if this land is to be elevated at all, in any sense of the word, it can be only if the intelligent sons of our country catch up the aroma of this central essence of thought and life and perfume the country in undying waves of action. No amount of agitation politically, socially and intellectually can be of the least good in case these agitations are not set on foot from the heart of morality called Bramharpana life and if this heart be too weak or totally wanting, as I am sorry to state is now the case, all changes must be premature births of a-cardiac monstrous children destined but to increase the world's already sufficient unhappiness. This karma based on the three sided sacrifice I have referred to above, is the key-note of the Bagavat Gita and hence the Gita has recommended itself to every thinking mind and extorted praise even from our christian Padris—a praise quite apparent from the statement though absurd, that the Gita is an off-shoot of the Bible. It is because the note of unselfish service to God and man permeates the teaching of the Gita through and through, some people have begun to say that the Gita is to be the future Bible of the world. However that may be, the philosophy of the Gita is the only thing that can knit together the unloving and quarrelling members of the human family *and make them* all live in peace and fraternal love.

3. To return to the subject on hand, Sri Krishna says that the yoga that he taught to Arjuna was the world's most ancient heritage. It originated from Krishna himself the Lord of yoga as Pouranikas call him and came down in succession to the Rajarshees who ruled the earth thousands of ages ago and disappeared along with them the custodians in the mighty course of time. Lord Krishna refers to the most ancient origin of the doctrine of yoga, merely to recommend it with a special force to the attention of Arjuna, for according to Sri Krishna and all other Indian teachers and traditions, what is ancient is likely to be much more valuable than what is modern. This respect for ancient wisdom will be fully understood by you in proportion as you think on the view of world—evolution that has been put forth by the ancients. While the modern dates all civilization, all thought and all philosophy from a comparatively recent period, the Pouranic philosophers will take it back to a remote ancientness that surpasses all our dreams and that is connected with the time in which we live by a series of curves all merging into and forming one grand stream of time. The philosophy of truth may be compared to a sun which is caught up and reflected at every point of the stream but the clearness with which the true light is caught up and reflected varies with the character of the waters that form the reflecting surface. But as a stream set on foot by the crystal waters on a mountain side gathers more and more dirt and mud as it flows on and becomes most dirty and most agitated at its month into the ocean, like-wise does the stream of human life physical and mental, flow on from a crystalline purity in the early beginning of a Yuga to a kamically agitated and spiritually clouded state during its last stage—the yuga of kali in which we live—the yuga which produces the worst types of man and consequently tries the strength of its spiritual workers and gives them a strength in the spiritual side capable of lifting them to higher planes of life, as said in the sentence

कलौखलु भविष्यन्ति नारायण परायणाः ।

"it is the yuga of Kali that produces men of devotion to the service of Lord Narayana". This sentence has been caught hold of by men in the wrong ways of the world to justify their own peculiarities but as I have pointed out the sentence has reference to the law of relation of opposites. That part of our yuga in which the early purity and innocence best asserted itself is the Bramhacharyam stage in which powers of the heaven lived on earth with the human infants and did their paternal duties of teaching the infants and giving them an initial evolutionary impulse in the right direction. It is this period I think that is under reference by Lord Krishna and Ikshwaku is the head of the line of Rajarshees in the Solar line enumerated in the sanskrit writings. Now Ikshwaku and other king-initiates who came after him have for their great Guru, Manu, who is the progeny of Vivaswan or the sun.

4. This statement that Manu is born of the sun is one that has had its own share of ridicule from the thoughtless Hindoos and so it is well to inform you that by the word sun the ancient philosophers meant not a globe of burning matter but what is indicated by the expression solar angel in Theosophical writings. The sun was said by them to be स्वयम्प्रकाश or self luminous and by H. P. B. as a lens by which the unmanifested light that pervades millions of solar systems, is caught up and passed out in a manifested form to serve as the vehicle of development to our solar system. The solar essence that we may cognize and call light is the seventh aspect of the manifested light and the highest aspect of what we may conceive the physical to be. Solar angels are therefore entities of a high spiritual order—with a refined consciousness that corresponds to the material substance in which they are clothed. In order to connect this with what I have said already, you may consider the solar angels as collectively forming the Lord Bramha of the lotus isle. The angels are called by various names as planetary spirits, Asuras &c but in order to get a proper idea of their nature, you may consider *them as* standing in the same relation to the spiritually regenerated *and released* world Bramhins or the Nirmanakayas

as these stand to the ordinary humanity. The angels were such Bramhins in previous Mahamanwantarms, who spent those enormous periods in suffering and toil for the sake of rearing wisdom in the world and hence they emerged as angels from the infinite womb of Aditi under their karmic impulse after a period of Mahapralaya. These angels being the first breaths out of the unmanifested logos or Sri Krishna are said to draw the Yogic life from him at the dawn of creation and naturally enough Sri Krishna says he taught them. Now my friends Sri Krishna as every thing else can symbolize four different things standing in a line and corresponding to the four matras of the sacred Om. He is the unmanifested logos the universal heart. He is again solar angels spiritually or Nirmanakaya existence psychically or the human higher Manas physically and it is left for you to make the proper identifications as you progress through the Gita. The solar angels are the inspirers of Nirmanakayas and Rajarshees and so the Gita says that that the sun taught Manu and the Rajarshees. Again the word Manu indicates either the entire thinking humanity or the central figure of the adept existence on the psychic plane that gives the law to the human existence down below on the plane of man during a specific cycle of 1 Yuga or 71 Yugas that constitutes a minor manwantarm referred to by our Pouranikas.

5. To come to the consideration of the Gita, the whole poem will yield a consistent meaning if we identify Arjuna and Krishna with the principles known as Lower Manas and Higher Manas in Theosophical writings. These two are aspects of one and the same thing and so Sri Krishna is going to say in the 10th chapter that He is Arjuna among the Pandavas. The reason assigned by Sri Krishna for his inculcating the yogic doctrine to Arjuna is that Arjuna is his Bhakta or one devoted to his service. The Lower Manas principle being the one that the vast majority of men are identified with, it follows that the yogic doctrine becomes a reality and its realization a possibility only to a man who is constantly devoted to the service of his Master or whose mind constantly leans towards its own parent, the higher Manas.

If there be no such leaning at all, then all the yogic, Puranic Vedic and other theosophical writings, must turn out perfectly useless to such a man. The yogic doctrine as the great Lord says is रहस्यम् or occult and उत्तमम् or superior, that is, pertains to a man's superior nature that is occult to one who prefers a life in the lower manifested. On the same reason the want of memory of previous incarnations of a human being can be accounted. This is certainly one of the many difficulties which many of you in the early stage of theosophic thought must have felt. But the difficulty will vanish if you think carefully over the character of Manas in its dual aspect of the lower or earthly and higher or heaven born. The lower Manas is only a ray of the Higher Manas let in, into the fleshly tabernacle for illuminating its being and giving it thought, desire, memory and the like and so the memory that we have is only a physical tablet, is born with the body, lives with it and dies with it. But if the ray that gives us thought, desire, memory and the like, be made to seek its own source, then in proportion as it approaches, it will get a knowledge of the past incarnations which are like so many branches put forth from the trunk of one tree i. e. the higher Manas. The Higher Manas is the thread on which the pearls of incarnations are strung and unless that thread is reached a memory of all the pearls strung is unattainable. But in order that that thread may be reached, the functions of the lower Manas must be made to tend upwards or to take on the character of the higher Manas. Thought must be abstract and impersonal or be like the thought of a bird of infinite time elevated in position, majestic in motion and piercing in its glance and looking down on all that is of the earth. So with other functions and if all the conditions are fulfilled, a man will be able to catch a glimpse of the prenatal life. But until then it will be unreasonable to complain of the inability of the physical memory to soar upwards as it will be unreasonable to expect a serpent to soar like an eagle. Sri-Krishna therefore says that he (seated on Garuda the bird of time as the Pouranikas say) is able to remember all his previous incarnations as many as Arjuna's but that Arjuna (clothed in coils of darkness) is *not so able.*

6. This gives rise to the interesting question if Sri-Krishna an entity who is eternal and released from bondage, illuminated and free from the clouds of ignorance, is subject to the law of birth and death. To this the Teacher says that his birth in the world and death in it are conducted as a kind of mayavic illusion on the plane of man's existence and are not experiences to him as they are experiences to men. He is no doubt an eternal entity and the Lord of all Bhootas but still, he says, he catches hold of the screen of Prakriti that separates all men from Him and is born in the world by the power of his own Maya to which all men are subject. The word Maya is one which has to be properly understood by you in order that you may catch the spirit of the ancient philosophy. The derivation that is given for the word is मा + या or Ma + Ya or not that. Maya is therefore a power that makes a thing appear as what it is not or a power of illusion that arises out of limitation in the ancient concept of a true unity periodically appearing as multiplicity by the power of Maya that coexists with that unity. As I have already said unity could not be metaphysically supposed to be separated from the many the two being necessary for each other's support and existence and was not so supposed by our ancients. This world of manifold nature being the many, it is not supposed to be absolutely destroyed at any time but is supposed only to change its plane of manifestation from a lower plane to a higher plane, such a change being but a destruction to that lower from its own stand-point. The highest plane that is a possibility of thought to the highest thinkers of our solar system is called Avyakta or unmanifested and that is the screen of our solar system. When therefore the whole world is said to be destroyed at the end of a grand pralaya, we can only understand thereby that the world has changed its plane of manifestation to that highest Avyaktam and taken its place there according to the laws that govern that plane. This Avyaktam being necessarily the objective aspect of existences beyond, is supposed by the Pouranic philosophers to be the body of thought beyond and to contain in itself the potentiality of the manifested world below. I say potentiality because it is the highest point of the dhyanic vision of our thin-

kers and can therefore be cognized by them as a bare field of conscious light or the highest light undifferentiated, just as the clusters of stars in the milky way may appear to our vision as an unbroken field of light.

7. This Avyaktam is also called Moolaprakriti or root Prakriti and is the starting point of all evolution. It contains potentially to us the manifested many and is identifiable with the Maya Sakti co-existing with the thought power beyond. Such an identification has been made by our Philosophers, such as Bagavan Sankara charya. In his commentary on the Bagavat-Gita, he says that Sri-Krishna cannot be said to be born as all men are said to be born but only appears born by the power of his own life, exercised on the Vaishnavi Maya or the substance on which the thought entity called Krishna keeps a hold. In this connection one other thought may be adduced. It is a fact of our experience that we roused from sleep by the fresh aura of the morning Genius, keep in our waking state during the day time and sleep during the night. We wake again and recollect all the events of the preceding day and go to work as we are guided by circumstances and aspirations. We are all therefore creatures moved on what may be called the daily wheel or Ahoratra Chakra. We move as a pendulam moves from one end of its sweep to the other and back again, from the negative pole of the field of consciousness to the positive pole and these are called sleep and waking condition by us. Now this analogy may be extended further. We may reasonably conclude that there is not one entity on this side of the cosmic screen that is not moved on the daily wheel appropriate to the plane of life of that entity. The day of an entity on a higher plane may be a whole cycle and lot of Subcycles to entities on a lower plane but still there should be no objection to calling it a day since a day means only a change of a conscious entity from a jagrat consciousness to unconsciousness and passage back, in accordance with the law of passivity and activity that holds on that plane

8. *I have once* before said that Lord Bramha referred to

by our Pouranikas, as sitting on the top of the golden mount and holding his council with all the Brahma-Rishees is meant by our philosophers to indicate that Cosmic principle which corresponds to the principle of the Lower Manas in Theosophical writings. It is the spirit of cosmic ideation that develops the cosmic quaternary. This spirit of ideation is subject to a period of passivity and activity that is measured in our terms as a period of two thousand Yugas as you all know. If you consider this quaternary as purified and etherealized to a certain extent contemplated by our puranikas, the Yogeo Bramha is the same as the Yogee of the Lotus Isle—made up of solar angels and the Dhyanees of the Theosophical writings. These Dhyanees live on the outermost boundary of our Solar system and stand in the same relation to the world-Brahmins I have been talking of, as father to son and so these Brahmans are said to be the sons of the Dhyanees. The Sruti says mystically "Self is the son in expression" and so our ancient philosophers considered father and son as mystically connected and as one. These angels, the Mahatmas they inform and the human beings that are informed by the Mahatmic higher Manasic rays all stand in a line on the Vyswanara or Jagrat side of consciousness and Lord Bramha of the lotus the unifying spirit of the angels is very aptly called the Grand-father by our Puranic thinkers. The fourth or transandental aspect is Lord Narayana the unmanifested logos and none knows yet the period of the daily wheel in which the Deva-Devaswara works. In the Bagavat-Gita Sri Krishna speaks from the quadruple Vyswanara standpoint and it is for you to identify when required that aspect of the four which is referred to. To those of you who are students of psychology, I may say that the four aspects may be called in a certain way— as the Lord of time, Lord of dhyanic thought, Lord of ideation and Lord of form.

9. To return to the consideration of Yuga, we can consider only the periods of the daily wheel in which the lords of ideation and form work, for, to carry our speculations still higher is to be in the dark, groping for secrets which the Veda *reserves only* for Puranic people. To connect limited time

with the Lord of time is absurd and to connect it with dhyanic lords is admitted by our Puranikas as after all a speculation since some say their day is a Mahamanwantara of hundred years of Bramha, each year of 360 days and each day of 2000 Yugas and each Yuga of 4320000 mortal years and others say that the period is too short. A day of Bramha is quite sufficient for our purpose and it is an interesting question how our Puranics arrive at 4320000000 years for one such day. I am sorry to inform you that the philosophy of cycles based on the philosophy of numerals is a dead secret to a large portion of the body of Theosophists and it is plain therefore that you cannot expect much from me to elucidate the question of cyclic pulses of time. I shall, however, say something on the subject, something I have caught up from our Puranas illuminated by the torch that H. P. B. has lit for mankind. I have to say something about the numerals 1, 2, 3, 4, 5, 6, 7, 8, 9, & 10 before an attempt at explanation can be made and what I may say is likely to be a toast of metaphysics, but I beg to assure you that such hard metaphysical food is very nutritive when digested. As a preparatory measure I recommend the following sloka in the Second Canto of Vishnu Pourana to your consideration.

त्रिनाभिमतिपञ्चारे षण्णेमिन्यक्षयात्मके ।
संवत्सरमये कृत्स्नं कालचक्रं प्रतिष्ठितम् ॥

The entire wheel of time is established on the one wheel of the Sun's chariot undying in its nature, made of the substance of the year with three as centre, five as the spokes and six as the rim.

# XII.

1. DEAR BROTHERS.

In studying the philosophy of numerals, there is nothing so important as to permeate ourselves with the spirit of the number one which is the soul of the entire numerical system. It is a thing very difficult to be grasped by the mind and felt by the heart as the spirit of the number one though the world one is frequently and glibily said in Vedantic controversies. As the Vedantists say that the Lord of all bhootas is in the heart of every bhoota or is the innermost essence in the universe upon which all manifestations are strung, likewise is one the innermost essence upon which all numbers and numerical expressions are based. When it is said innermost, one is apt to make that word a concrete symbol based on space conceptions born of the flesh and that would be as great an error as to think that the atom is not in the outer cover of a material body but is some where else in the recesses and secret chambers of that body. The atom is the life of a body that we may cognize and is diffused throughout in it. The ancients said that it is only one that is all this manifested universe in every aspect and likewise we see in the numerical world the number one permeating all other numbers and lording over them. I say lording over because all other numbers are only aspects of the one existing only as servants existing for the lord to exhibit his grandeur. The world exists only as a necessary adjunct for the wisdom of the soul for if a thing exists not or is unmanifested, it no longer is. It may be said to be dead but the wisdom of the one Atma is a living wisdom and as such we find the numerals existent in and as the world. The one that we are to conceive is not a concrete one but the spirit of it which may be called oneness. As such it ever contains all the numerals in itself. It is an all-pervading essence and as such contains in itself the potentiality of a thousand heads, eyes, and feet which potentiality is every where diffused through the boundless existence *of the great spirit* of oneness. If this idea is borne in mind *steadily, then* we will be saved from a thousand confusions.

arising from the statements of Pouranic philosophers applying the word Para-Bramham or supreme Brahm or supra-potentiality to things that they wanted to get symbolized as 10, 100, 1000, 10000, 100000 &c. All numbers are only modes of existence of the all pervading one and exist on all planes. They are all devas and are eternal and made to differ from each other only by two great powers that form the two great giants known as Jaya, Vijaya, the gate-keepers of the eternal secret of the one and who are chiefly instrumental for all creations and destructions. The two spirits are known as the spirits of addition and subtraction, or attraction and repulsion, and like names. Now supposing that a certain plane is symbolizable as ten when the planes of existence are connected by numbers, then it follows that the No. ten, viewed as such, from one standpoint becomes the central figure of life on a different plane and is therefore viewable as one or the supreme Brahm. In one plane Lord Kasyapa may become the central figure and give birth to all and Vishnu among them and it will not be inconsistent with a statement in another place that Kasyapa is the son of Bramha or grandson of Vishnu.

2. After you have thus thought over the No. one, the Puranic Narayana or the Allself, you may take the idea that underlies the pythagorean equation $1+2+3+4=10$. Here one of you may ask that the decimal scale is not the only scale and that conclusions arrived at by the decimal scale may tumble down when any other scale is adopted. To this I have to answer that the decimal scale is the one that has been adopted by Nature and has hence been universally adopted by humanity working under the influence of the world-Masters. Besides this, the philosophy of arithmetic may be studied with other scales also but no results arrived at by the decimal notation will be falsified but will only assume different expressions if the scale be changed. Numbers being only symbols, nothing of the ideal world of man can be lost or changed by different views taken or different scales adopted. The symbol $5\times5=25$ according to the decimal notation, is the same as the symbol $10\times10=100$ according to a different notation and

therefore the universal truths remain unchanged. Therefore let us consider the equation 1+2+3+4=10, caring not for the symbols but the inmost essences for which the symbols stand. In this equation 10 stands for the universe and it is written with the circle of the zero with the one drawn within it. This circle symbolizes the infinite circle of manifestation never ending but still beginning and stands for the No-thing of Budhistic philosophy and Parabramham of the Vedantins. The zero with the one in it, is the Parabramham with the eternal one or the ununderstandable All-self in it. This state is the ultimate pralaya which is to occur in the far distant future, after numberless kalpas, to give paranirvanic rest. Until then the object of worship of the great world-bramhins is the spirit that is known as the Maheswara in Sanscrit writings, the spirit that presides over the number two which two splits the world into two, the subject and object—the individual ego and the external world. It is this that makes all mahatmas to preserve their individuality and to work for the world. The Eternal one being the central spiritual sun may now be conceived as having shot out a group of rays into the cosmic pradhana and each ray is a Jiva sent to fulfill certain duties and ordered to bring home the profits gained, to the eternal store of wisdom. Duality a necessary auxiliary to the unity is thus one with unity and Pouranic philosophers have laid a special stress on the fact that Maheswara and Narayana are only aspects of one Truth, the former looking down and the latter looking up. The former is hence a shadow formed for evolutionary work.

3. This number two, is one which diserves your most careful consideration. It is both harmony and disharmony standing in contrast and so the Sruti says referring to Maheswara घोरान्या शिवान्या, or as two aspected on the sides of beauty and horror. The Pouranikas consequently describe Maheswara and his hosts in a most peculiar way. On one side, there are great Rishees who have worked their way to Nirvana and others on the other side of most horrid shapes *and actions.* Human imps, elementals, elementaries, rogues, *thieves and other* men who have worked their way to spiri-

tual heights on the basis of duality are all there. There are other disturbing powers here, for, some are holding bells and making sudden peals of sound. Others are yelling like wolves and still others barking like dogs. In the middle of this horrid host stands the mighty lord of the two, hinged on to the one as a necessity of metaphysical existence and yet presiding over hosts of the land of disharmony. He is the starting point of duality and therefore presides over cosmic Maya as said in मायान्तुप्रकृतिं महेश्वरम् विद्धिमायिनन्तु Though two is thus the number of Maya, it is however the highest unifying plane reachable at the present day. The reason is plain; for if you express any number on the scale of the No. two, it takes the firm 1 1 1 1 and there is nothing but unity. All different numbers exist therefore on the plane of the Lord of duality in chose juxtaposition to the spirit of the one. Since Maya is the power that manifests one under many forms and produces all sorts of kaleidoscopic phantasmagoria, Maheswara is the generative power in the universe and hence rides on a bull. For the above reasons, two is considered as a very unlucky number, producing all sorts of mishaps on account of its own dual nature and hence wanting in steadiness. In the book of phrase and fable, the unfortunate character of the number is shewn in practical application to English History. If the influence of numbers in the affairs of men be not granted, lot of strange coincideness will have to be written down in the book of riddles of the modern thinker. As a natural consequence, it is thought that every even number having two as a factor, is supposed to have an element of ill-luck in it, though that element be not perciptible. If entire existence be viewed as double aspected, the No. 1 is the soul and spirit, and No. 2 is the life and body. Geometrically, No. one is the point and number two is the straight line. Since a straight line is the first conceivable thing for geometrical construction it is established that No. 2 is the basis of all manifestation.

4. If you have thus thoroughly entered into the spirit of *the numbers one* and two you will understand that No. 2 is the

highest plane that is reachable by man. It is the height of the Dhyanic effort of man and if that be obtained man attains unto the harmony that underlies all this seeming disharmony. Lord Maheswara whispers in the heart of true Dhyanic thinker "O man, you are now the genius of what mortals call motion and therefore you see that your self runs in all and that all breathe into you. This is the highest state attainable and so stop here and contemplate on the Lord Narayana. You will then know that you and I are identical or that you=I. Until then you must be content with your status in the great sensorium in which each cell is connected with all other cells by electric wires." Now my dear friends you may all proceed to the consideration of the number three which is one of the most important in the numerical list. I say it is most important because it is only a proper comprehension of the number that will guide a human entity safely through thousands of dangers besetting him on every side and at every step. Three is the number that divides the entire existence into the elements of knower, knowledge and the known or the subject, a power of perception that inheres in that subject and the life changes or life pulsations of that power that manifest themselves to the centre of that power of perception as the objective universe. You may now revert to the number two and consider that number as meaning the one and the All. The one is the centre manifested in the boundless circle of the All. Maheswara is therefore the individuality manifested in the universal circle during periods of manifestation. When the ultimate pralaya takes place, the Maheswaric centre has done its function and returned unto its parent the All-self the soul of the No-thing or the Eternal zero established in absolute silence the best aaswer to questioners on Parabramham. This eternal number two combined with the three gives us the true human soul as it ought to be. As human existence is the subject and object and perception likewise on the plane of the All there ought to be supposed to exist the Macrocosmic subject, object and perception.

5. Now consider deeply what the old Vedic philosophers said of Bramham, They said it is the Truth or सत्यम् wis-

dom or perception or ज्ञानम् and the endless circle known as अनन्तं . The first is the logos, the second is the light of the logos in the words of Mr. Subba Row and the last is the objective universe. Now human evolution is strictly evolution in his own line or evolution as a human being and therefore in proportion as a man rises, he ought to keep a hold on his own ray—his individuality or Christos or Krishna and make that individual rise still higher. The symbol is Lord Krishna seated on the soaring bird Garuda or a heart or the rose in the cross known as the swastica in theosophical writings. If this symbol be kept steadily before the mental eye, man will be a man and eventually turn out as a God. The importance of number three seems to have been well recognized by the metaphysical thinkers of the West but so far as I know, due attention seems not to have been paid to the number two in its aspect of the one and the All. A very high idealist of Europe, writes a whole book in most lucid terms and analyses the entire world as a group of conscious states converging towards a centre called the ego. So far it is very beautiful. But what is this ego or the spider with his net ever bent on appropriation? This is a question which can be answered satisfactorily only on the old lines of thought i. e. only by supposing that ray as an egoistic wisdom ray destined to work in the Maheswaric regions of duality, keeping ever in the line of the Absolute unity or the cestral sun of wisdom. If, as was supposed by some, he alone is and everything else is only manners of his conscious being, then it follows that he is the Lord and that everything else is his own creation. But that vassalage is not seen in the universe. The sun rises and the worlds turn, whether a man wills it or no and it is certain that there is some thing else besides the human ego though that something must breathe into that ego only by disturbing the essence of that ego or wisdom or consciousness. Therefore an idealistic philosopher must take the assurance in his thought that there are other units like him and the universe is a number of cells, following laws of a collective being.

6. *If one* therefore can say as a result of deep metaphy-

sical thought. "I am, you are, and all these kings are" as Sri Krishna says in the Gita, then the question comes, "Is the ego an evanascent mayavic illusion and if otherwise where and how was it prior to my birth and how will it be after my death." This is one of the most important questions which alone will lead a man to the certainty of his continued existence and the theory of re-incarnation without which the metaphysical thought of the west will be a complete cripple and useless as a factor of life and as an incentive to good philanthropic work. Here the philosophy of the number three in its relation to the number one will be a great help. Man is split up by thinkers as a knower, knowledge and known in the west and there the westerns stop. The easterns go a little further and hinge on every phenomenon to its due place in the whole. Please consider human existence during the limited cycle of one life as a circle. That is the horizon of the conscious field to an idealist. The centre of the circle is the human ego and the line thrown out from that centre is the knowledge ray which by its own radial sweep, produces the circle of existence. Since a proper comprehension of the two has convinced us that there is a world besides ourselves and since it is certain as a fact of our consciousness that we are living in the world let us represent it geometrically. Take a tremendous big circle and identify it for the present with the universal circle and mark its centre. Now conceive a human circle of small limited proportions with its own centre move on the circumference of the bigger circle and draw out a series of epicyclic curves. Now suppose that each such epicyclic curve is the period of one human life. Now you see that at every moment the centre of the small circle is in the radius of the point of contact produced. The real human ego is the centre of the bigger circle and the centre of the smaller circle is the human physically natured ego, formed to guide an evanesant bubble. The physical ego is a feeler thrown out from the real ego and is a vassal there of. It is in a line with the real or bigger centre and every effort made by a man to idealise his experiences and turn inward in the eastern phrase is an effort to reach *out consciously* towards the bigger centre. The ideas of im-

finite space and infinite time the two basic ideas the definite markings off of which constitute limited life-cycles, are of the region of the real ego. Now you see my friends that the relation of the number three to the one or the triune human existence viewed as the epicyclic sweeps drawn on one basic grand cycle with its own centre—the reincarnating entity, is a solution for many of the difficulties that beset the thinker on every side, if he loses the line with the real ego on the noumenal heaven.

7. To return to the consideration of the number three, it acquires a tremendous importance since three points not in a line produce a triangle and constitute a plane. Metaphysically transposed the statement means that an ego, with power of perception and object perceived constitute a definite existence. The ego, knowledge and known may not be as they are to us ordinary entities of ignorance but may be far loftier than the same three in us may be conceived to be loftier than in lower animals. To describe in how many ways these three can exist is a task which transcends my power and I cannot therefore undertake that business upon me. The theosophical writings say seven and so let us take seven as the number of ways in which these three can adjust themselves and form planes for human entities to live in, either normally or critically as a passage to higher lokas. I say normally or critically for considerations relating to a triangle the simplest of geometrical figures with three angles and three sides. If A B C be a triangle, AB, AC and BC may any of them be considered as the base upon which the triangle stands but the angles A, B, C, are to be considered only as critical stages in which the existence on and of one side passes on to the other side. The centre of the triangle is the synthetic point and belongs to the higher world, for, a point—the geometrical name for the arithemetical one,—is the soul of forms and numbers made to represent different planes and will make of the one, a definite figure on the higher plane. The definite figure on a higher plane made to appear as one to the lower plane, gives a dual character to the central point and you will

see the meaning of our ancient philosophers who said that Om has $3\frac{1}{2}$ matms.

8. The number three is one the importance of which cannot be over-estimated. If the infinity of numbers be represented by a unity followed by lot of zeros, and if that infinity be divided by three you will see the quotient a number of endless threes. The infinite unity of absolutely metaphysical existence comes therefore to manifest itself on the plane of genius three as three groups of threes—one group for the absolute, the next for the highest dhyanic elements and the next for the manifested devas. I say devas for the reason that No. 3 taken as a plane in the line from one to ten can represent to us only a deva existence. You see therefore that the number 33 followed by a group of zeros is the number to represent the strength of the deva-world and the Pouranic philosophers have numbered the devas as thirty three croses. Again if you add all the numbers from 4 to 10, the numbers below the plane three up to the last plane 10, you get 49 as the sum. This is the square of the number seven—the number of the classes of the Pitir devas. There are seven classes of Pitir devas and seven subdivisions in each class. The forty nine classes of Pitir devas construct the manifested universe. If you allow a number one to a state in which the devas develop their lower halves the pitirs, we get an exact fifty—the number of straight lines and angles that make up the dodecahedron of the universe. If you double the number 49 for devas and Pitris, you get 98 and if to 98 you add number 3 the number associated with kasyapa you get 101—or the first number in the series from ($10^2$ to $10^3$) Here please remember the sanscrit saying about Kasyapa—the father of devas by Aditi and Rakshasas by Diti which says आत्मभाव त्रिशेषणत्वतीयोय: प्रजापति: The prajapati who *is the third* by the peculiarity of his own nature.

you may also note that Vamana, the third great avatar of Vishnu after the delivery of Bramha through the Varahic mouth is the son of Kasyapa. H. P. B. remarked once in a foot-note to an early Theosophist that the nature of the ever living emperor Bali who now lives in Patalic regions, will be fully understood only when the nature of the Avatar who measured the three worlds by three steps is understood. A proper view of the world evolution as given in the secret Doctrine-the English name for the old Puranic doctrine, from the standpoint of the Genius three will very much aid the comprehension.

9. We shall now pass on to the consideration of the number four, a number that is equally important with the number three and without a proper comprehension of which an attainment of perfection is impossible; for No. 4 may be taken for a square which is a perfect figure, for, that alone has its four sides equal and its four angles right angles. A straight line standing at right angles to another straight line or a plane, gives us the idea of an equilibrized arrangement of the world of consciousness in relation to an ego, while a straight line which is inclined to a plane, has a close affinity with the part towards which it leans, a part in which a shadow falls when the spiritual sun at the zenith one illumines the basic plane. We human beings being very much inclined to the mental plane, are very closely connected with the shadow towards which our eyes are facing. At the out set you must remember that the world is one under many aspects and consequently viewable in many ways. The fact of the syllable Om being said to contain three manifested matras by all ancient philosophers, combined with the fact that three points taken in space have manifested a triangle in a complete way is enough to convince you, that passage from the metaphysical three to the metaphysical four is not such an easy thing as passage from one step of a ladder to a higher one. The passage from three to four must have a momentous change and meaning and in fact it is so. The Genius three has completed a cycle within the region of the ten and is beginning a new cycle with the number four. Some philosophers have viewed the manifested universe as triune, others as seven

others still as ten and others as five. These different views are all based on the metaphysics of arithmetic and to understand one view properly is to understand all. If all views are not considered as forming one grand truth and if one view be repeated parrot-like then we are not at right angles to the plane of truth and cast a shadow under the steady motionless sun of truth shining at the highest point of the heavens.

10. In order to grasp the situation, please consider the cosmos as completed when we have completed three and then you will have to divide the entire existence as the Absolute, the ideation and the embodiment. The one is the Absolute the two is the ideation or the Absolute life under the aspect of motion and the three is the same under embodiment or crystallization. There would be no objection to this triangulation or trignometrical survey of the universe, provided you consent to a splitting up of each big triangle into minor triangles and so on. Then you will take four as corresponding to the four angles of a triangular cone of 4 triangles and say, the spirits of the one and two and three have been caught up in the basic foursided cone made up of one natured points two natured straight lines and three natured triangles. Such a simplification will put us to lot of confusion and be bordering on the obstinacy of modern ordinary vedantic students who confine the universe within the zero Parabrahm and call everything false. Now when we conceive a cone of 4 triangles other numbers are staring us in the face and tell us we have stopped short. There are six straight lines, and twelve plane angles and though $6=2\times3$ and twelve $=3\times4$, neverthe less, we have not provision for numbers, divisible into factors though they may be, that enter into the constitution of the simplest geometrical solid figure of our conception. For this reason the triangulation of the cosmos is not very plain and satisfactory to *us*, though metaphysically every surface of the universal sphere is divisible into triangles. For this reason some philosophers and among them the Pouranics have viewed the cosmos under a septenary aspect—a septenary not made up of a seven sided figure but two triangles intertwined *with a central point* in it which is connected with a hexagon

in the universal sphere with a point in the centre. Let us consider then the number four from a septenary stand point.

11. Now what septenary are we to take? A septenary of seven lokas, seven classes of Pitris, seven elements will not be so plain as a geometrical septenary and so I propose to take the five solids a triangle and a point as a septenary and we shall go on descending from a point to the dodecahedron. Here please bear in mind what H. P. B. said of the 10 sephiroth—seven manifesting and the three higher serving as the crown. According with this idea of H. P. B., I have been trying to give a poor description of the three highest planes of the three Genii of the cosmos, one connecting every ray with every other ray by threads of Vyswanara or jagrat consciousness bounded by a triangle of object, knowledge and subject, the other Genius connecting all by threads of fixed ideation and the third wrapping up everything in one Nirvanic potentiality of points. Since I have postulated seven planes now, it is plain that I am looking to ten as the proper number, for the reason that H. P. B. has taken that number The entire universe being divisible into Nara=thought, Nari =life or breath and viraj=form, it is plain that the three planes that I have referred to or the Nos. 1, 2, 3, are the highest existences. If is more of Macrocosmic than individual world and so now, we shall take the point again on the plane of Satyaloka or the loka of Lord Bramha the cosmic and individual dreamer.

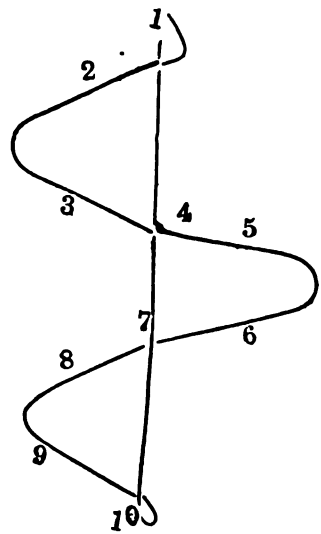
12. Here it is important to define the nature of a middle principle that connects a dual. Being a middle it partakes of the character of either side and can have no existence apart from the two. Taking the three divisions past, present and future, the middle is only a mathematical existence connecting the past and the future and even on the illusive ideal basis on which it stands, it has after all a critical existence. This idea applied to three lokas bhoo-bhuvar and suvar the three parts of the sweep of a re-incarnating entity, will throw some light on the nature of the bhuvar loka and its relation to the devachanic entity and the same when it comes to earth *and is embodied.* Now taking the universe as 10, we cannot

assign a number to a formless form since it is inconceivable. It therefore splits into a lower half of form and a higher half of no form and so we find that five numbers out of ten, have forms namely the 5 regular solids of geometry Therefore two out of the seven planes under consideration have nothing to do with form and belong to what may be called dhyana. They are two out of the seven stages through which a progressing human entity must pass before he can take his place in the vyswanara side of the upper triangle. Likewise in cosmic evolution they may be called the nebulous stages where a steady form is impossible and where mountains were winged as per statements of the Pouranikas prior to the death of Hiranyaksha—the soul of the then world.

13. The seventh plane from the bottom or the 4th plane from the top is known to you all as the plane of Lord Bramha the spirit of cosmic ideation. You all know that he is represented with four faces and that is precisely the No. of his plane of action. These four faces correspond to the four directions in one sense, the four remaining as factors of an ideal world that heads the complete septenary. Bramha himself is every where not specially bound as a necessity of his dreaming function. This Bramha is the first Jiva referred to by our Vedantic books and is said to be the son of the eternal by our Pouranic writers. He is hence called सनातनज. He is the son of the Father or the Father himself in expression. The domain of the Father is infinite and he is called the Ananta or endless but the son is the lord of a finite sphere known as one solar system. The visible sun is only the manifested heart Tejas of this son and is physically the centre of all circulatory energy in our system. The number four is of a peculiar interest to us Hindoos because it is the number of our Vedas and these are the four aspects of the Bramhic plane, symbolizable as the North, East, South and the West, corresponding to the four classes of devas known as Viswa devas, Vasus, Rudras and Aadityas. Now considering the entire manifestation as four, we get one as the Absolute two as thought, three as life and four as the embodiment and these correspond to the four principles of the quaternary accetuations on which produce the four castes of men, the

Bramhins, Kshatriyas Vaisyas and Sudras. It is also accetuations on the four principles of the cosmic plane, worked on in the vortex of time that produce the four ages of Krita, Treta, Dwapara and Kali or the ages of gold, silver, bronze and iron. These four periods are as you know in the ratio of the numbers 4, 3, 2 and 1, but the materiality is in the ratio of 1, 2, 3, 4. Harmony of existence is therefore in the ratio of 4, 3, 2, 1, and the average lives of men are as 400, 300, 200 and 100 years. (vide 1st Chapter Manu).

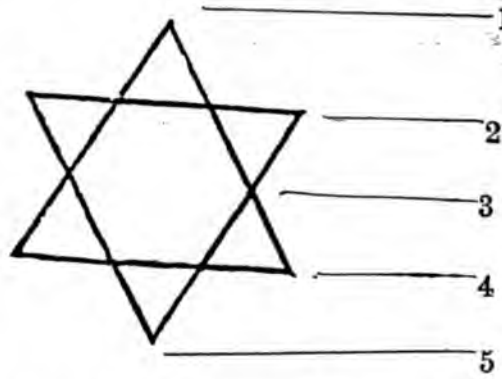
14. To revert again to the number four, it acquires a great importance by its being the number one added on to the number three. Three is the number of manifested matras in Om and a traverse therefore in three steps begun from one point in the land of silent truth, brings us again to the same land. The truth has shot out its ray through two domains of spiritual and psychic life into a fourth domain of objective life or the Father has begotten a son. For this same reason Nos. 7 and 10 are very important and all the numbers from one to ten may be written thus




In Puranic phraseology, the domain of the number one viewed as the starting point of all objective manifestation, is the mount Kailas and herein exists the Manasa tank into which are poured all the energises of Absolute thought. It is the *exudation of the* creepers on mount Kailas that has construct-

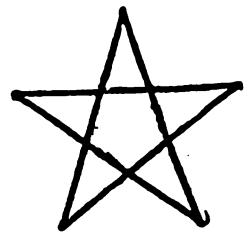
ed the manifested universe and it is to the north of this mount that the land of rest or the land of mukti lies as is said by Bheeshma in Mahabharata. It is this same exudation that has manifested itself as the Akas in the region of the No. 4 and it is Akas that forms the body of Lord Bramha. An objective aspect of an objectivising essence has been exhibited for the reason that $4=2\times2$. I shall not dwell more on this number and I request you will all kindly see how the two very important numbers three and four are treated in the theosophical writings English and Sanscrit.

15. To take up the No. 5, I need scarcely tell you that it is an extremely important number called by H. P. B. the quintessence of numbers. This number is the lord of the middle line of every series of ten. It starts an existence from zero and ends it in zero. It is therefore the energy of Parabramham—the untraceable stream. It is as an adjunct of motion of the mighty stream that four numbers on the right and four on the left exist. Those of you who have read the article "Signs of the zodiac" by Mr. T. Subba Rao, may recollect his interpretation of the word Makara. He took it as a pentagon and this pentagon or fivefold source of manifestation is the vehicle of the stream, hence called Makaravahana in Sanscrit. Now that Parabramham is neither Sat nor Asat, neither object nor subject neither Purusha nor Prakriti, this pentagonal stream that emanates therefrom impresses its character every where below in manifestation, so that philosophers who view the universe under seven aspects have to admit that the higher triad is in a special sense one in three. Moreover every septenary that is nameable is the development of a primal trinity and so the two put together make up ten, or a doubled aspect of five. Again in an interlaced double triangle with the centre marked in it, we see the No. 5 asserting itself fully as given in the sketch



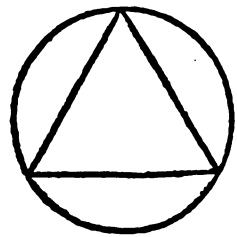

There is therefore not a great difference between the ancient doctrine of the primal three and subsequent seven and the Vedantic doctrine of the five Kosas known as Annamaya, Pranamaya, Manomaya, Vignyanamaya, and Anandamaya. I need scarcely point out to you the importance of the number five in the Sanskrit writings. The five organs of action, the five senses, the five bhootas, the five tanmatras, the five Kosas, the five pranas, the five fires, the five yagnas, are a few of the many instances that can be given. Fundamentally the figure of a human being looks like a five pointed star, and you need not be surprised at the number of fives, since there must be a visible five to every septenary in nature.

16. The fact of a man's looking like a five pointed star, seems to me to have a deep meaning. The figure is the



symbol of a human entity or a thinker in the human heart. The moment the human entity loses its own peculiarcharacteristic implied by the word Thinker, it no more is a human being, though it may be a far higher angel. The fact that we are now in plane five out of ten commencing from the *top and above the* lower five planes of form, implies that this

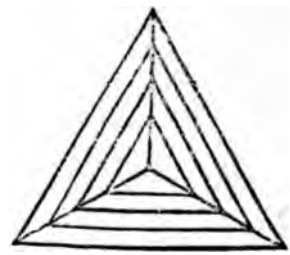
is the plane reachable by a human entity as such. Even here the thinker has all his energy of thought directed upwards or is in Samadhi. He therefore has no form and is not in direct touch with the worlds of form. If the thinker merges himself in the existence of the plane four, he is no more a thinker but thought itself. This plane five may be viewed as a kind of Nara-Narayana hermitage in which, the Lord of all lokas gives a personal view to the dhyanic thinker. As regards the nature of existence it may be symbolized thus.



The circle stands for the infinite circle or the truth under the vesture of universal space and the centre of the circle is one with it in dhyanic thought. The triangle stands for the substance in which the entity is clothed or the limiting power that makes the thinker as such individually. The plane being the plane five or the second in the septenary from 4 to 10, the entity is limited by the existence of one Solar system. It is below the plane of Lord Bramha the son of the Eternal. It is the plane of the Bramha-Rishees or the Manasic entities who have for their Lord, the Soma, of the golden essence that pervades the eternal spheres. They are Budhic entities completely freed from Kamic smell. Please in this connection bear in mind the familiar statement सोमराजानो वै ब्राह्मणाः or that Bramhins are the servants of Lord Soma.

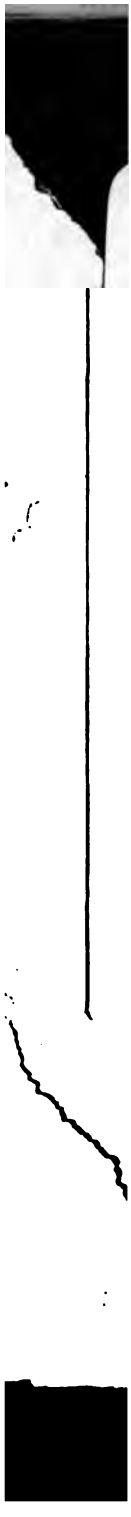
17. The Atma Budhi Manasic three-spoked wheel, gives one more turn and brings about an intensity of action on the Manas confined within the one solar system and brings us to the No. 6 or plane six or the plane of the Raja-Rishees. You all know my friends that the two terms Raja-Rishee and Bramha-Rishee frequently occur in the sanscrit works and I think the terms have reference to the nature of life of these two. In

the old constitution of society, a raja or king was the direct engine of action on the people and he was as it were at the source of psychic life of the people while the Bramhin remained as the spiritual lord. The king was therefore in direct subordination to these Bramhins and he had no power to transcend the will of these. Carrying this idea to the distinction between a Bramha-Rishee and Raja Rishee, we get the former as an inhabitant of a too thoroughly spiritual loka a loka that can have no contact with the plane of the Earth. But a Raja-Rishee who remains within the domain of embodiment is in a different position. He has a view of the affairs below and can put on an earthly garb if required. If the action of the Manas be turned upwards, he has all the advantages of the Bramha-Rishee. This loka corresponds to the Jano-loka or the 5th loka from below among the seven lokas, generally enumerated by us. Referring to Vishnu Purana ii Adhyaya, we get that loka as the loka of the manasic sons of Bramha viz Sanaka, Sanatkumara and others. This was called the Kumara state by H. P. B. and it is this state that I have called the plane of the Raja-Rishees. Now the simplest of the geometrical solids is the cone of four equilateral triangles



nd you see the great resemblance of this figure to the triangle *ith the centre in it* used to indicate plane five. You see *iat this cone is obtained* from the triangle by drawing an

the centre to a certain distance and joining the point reached with the angles of the basic triangle. Now as the jiva of every bhoota must be in the heart of that bhoota, the jiva of this cone is in the heart of it or the centre of gravity of it. Now the jiva has a point at the head and another conceivable at the base, the centre of the basic triangle. By working on the basic point, the affairs of men below can be guided and by working towards the crown, the entity can establish itself in heaven and drink the soma juice along with its Bramhinic brothers. This plane being the plane of the number six, we see that the figure is made of six straight lines, three reaching up to the crown and the other three lying about the basic point markable at will. There are other considerations relating to this figure which I leave to your own consideration. The consideration of other geometrical solids is also a task which I think can be post-poned to a different occasion.



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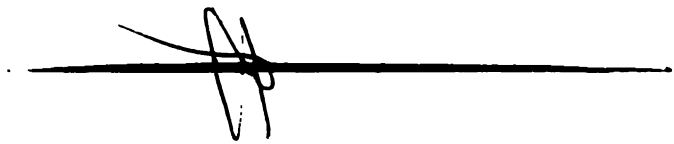
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